THE 3 GREGATIONALIST

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No breath of pride,
No pomeous striving for the pose of fame
Weakened one stroke of all his noble powers.
He is not dead. France knows he is not dead;
He stirs strong hearts in Spain and Germany,
In far Siberian mines his words are said.
He tells the English Ireland shall be free;
He calls poor serfs about him in the night,
And whispers of a power that laughs at kings,
And of a force that breaks the strongest chain;

Old tyranny feels his might
Tearing away its deepest fastenings,
And jeweled scepters threaten him in vain.
Years pass away, but freedom does not pass,
Thrones crumble, but man's birthright crumbles not,
And, like the wind across the prairie grass,
A whole world's aspirations fan this spot
With ceaseless panting after liberty,
One breath of which would make even Russia fair,
And blow sweet summer through the exile's cave.

And set the exile free;

For which I pray here, in the open air

Of freedom's morning tide, by Lincoln's grave.

— Maurice Thompson.

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Volume LXXVIII

Boston Thursday 21 September 1893

Number 38

Our September premium offer is proving very attractive. We print it this week upon page 370. Briefly it is this: We will send, postpaid, the new work of Gen. Lew Wallace, author of Ben Hur, THE PRINCE OF INDIA (2 vols., \$2.50), the regular library edition, to every subscriber who sends his own renewal and one new name, with \$6.00.

HE round of autumnal State associations was initiated by a pleasant and profitable gathering of New Hampshire Congregationalists last week at Lancaster in the northwestern corner of the State. An earnest and harmonious spirit pervaded the sessions, and both the older and younger elements were well represented on the platform and on the floor. The nomination of President Tucker as a corporate member of the American Board is a tribute not only to him but to Dartmouth College, whose presidents, we believe, have always been honored and influential members of the board. Congregationalism, despite a slight numerical decrease during the past year, is still a power in the Granite State. It is holding its own in the older fields and pushing out vigorously into hitherto unworked territory.

The receipts of the American Board for August, the closing month of its financial year, were \$79,030.21, as compared with \$124,394.09 for August, 1892. Last year a special fund of \$50,120, raised during the year, was entered in August, so that the receipts from regular donations, \$56,763.45, are about the same for the closing month this year as last, while there was a gain in legacies of \$4,510.17. The total receipts are as follows:

8794,875.20 2629,946.78

The loss in donations was \$61,009.71 and in legacies \$103,018.71, making total loss as compared with last year \$164,928.42. The income from various invested funds and appropriations from the principal of the Otis and Swett legacies amounted to \$50,000 and the total expenditures \$768,000, leaving the board with a debt at the close of the year of \$88,000. It is unfortunate that the board must enter on the work of the coming year with so large a debt.

The Faribault (Minn.) plan has proved a failure. It occasioned a great deal of discussion two years ago when Father Conroy, a Catholic priest, with the approval of Archbishop Ireland, put a parochial school building into the hands of the local school board, stipulating that the nuns should be continued as teachers, wearing their religious dress, but giving religious instruction only to Catholic pupils out of school hours. As the children advanced to higher grades they were to be distributed among other schools, and the teachers also were to

be assigned to such places as the board look for places where they cannot be spared. might select for them. But now that the plan has begun to be worked out and Catholic pupils to come under other than Catholic teachers, Father Conroy, by orders from higher church authorities, notifies the board that the Catholics will not consent to the assignment of two Protestant teachers to the Hill School, and that he will resume control of it. We are glad that the experiment was proposed by a Catholic and permitted by special letters from the Pope, that it has been tried, and that responsibility for the failure belongs wholly to the Catholic Church. It has thus again confessed itself unwilling to give to Catholic children the same privileges of training in American citizenship which are given to other children in the public schools, and so has anew asserted its un-American position as an enemy of our public school system.

The Prussian minister of public worship has announced that children whose families have no religious faith need not receive religious instruction in the public schools except at the request of their parents. The order, it is explained, does not apply to the primary schools, but it is the first step toward the abandonment by the state of the duty of religious instruction and, as such, has met with loud protests from both Protestants and Roman Catholics. In Europe, as in America, the tendency is evidently toward throwing the whole responsibility for religious instruction upon parents and the church. Whether or not this is the wisest course the fact remains that state aid and state control have robbed the United Church of Prussia of stamina and the power of initiative. With the acceptance of responsibility will come renewed strength and spiritual life.

How many students of the Bible have ever read through any one of its books at a single sitting? This question was recently asked at an assembly of ministers and Sunday school teachers in another denomination, and only a small minority answered in the affirmative. In naming the books so read, one minister who had raised his hand mentioned only the epistle of Jude. Who would be accredited as a master of any other literature with a knowledge of it so limited? Our Sunday schools have already entered on the study of the Epistle to the Romans, in which five lessons have been selected. Will not every teacher, after having informed himself concerning the place and circumstances in which the epistle was written, and concerning the church at Rome with its surroundings, read through the letter at one time?

It seems hard that there should be so many ministers looking in vain for places. But the only remedy is for these men to

So many are looking for places where they can be spared that the number of ministers who have nothing to do seems to be much larger than it really is. For many who are waiting there are places where they would be highly valued if they were willing to enter them. It is said that McCormick Theological Seminary for thirty years pursued the policy of inviting men to the professorships who "could be spared," and all that time the institution languished. Then Mr. McCormick said, "We must change our policy and get men who cannot be spared." Since that time the seminary has prospered. For many years our benevolent societies selected officers who could be spared. But that policy has been mostly abandoned, fortunately for missions. The churches insist on the policy which has made the seminary successful. We believe that for every minister who has been called of God to his office there is a place where he cannot be spared.

A NEW EASTERN QUESTION.

It might be well to remind those apostles of Mohammedanism who have recently set out to convert America and Japan that the waters of the sacred well of Zemzem, in their holy city of Mecca, are scattering cholera broadcast through the world. The well is a shallow pool constantly affected by the sewage of an undrained city crowded with thousands of unwashed pilgrims. Every good Mohammedan drinks of its waters as an essential part of his pilgrimage and carries them away in bottles for use at home. Under the heat of the Arabian sun, with bodies weakened by the hardships and confinement of unaccustomed travel, drinking, as a sacred privilege, this saturated solution of cholera germs and filth, it is no wonder that the pilgrims perish like flies at the rate of 1,000 a day. It is stated that in one Algerian party of 7,000 pilgrims two out of every seven died in the city of Mecca. The cholera has traveled all around the Mediterranean and has at last appeared in Constantinople, a fact which will, we hope, set the sultan, who is titular lord of Arabia, to thinking.

Of all the Eastern questions which are puzzling the brains of European statesmen this is just now the most urgent. The pilgrims have the consolation of thinking that if they die on pilgrimage they will go straight to paradise, but the merchants of Genoa or Marseilles, who see their trade interrupted, their ships and trains quarantined, their hospitals full, are not eager for that short cut to paradise. Public sentiment therefore, which now moves kings and emperors and through them even the sultan in the seclusion of his palace, is rapidly crystallizing into the opinion that a sanitary control of Mecca and the pilgrimages must be established before the cholera can be thoroughly stamped out.

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Plain as is the necessity, however, the difficulties are not less plain. Of the great powers through whom this question must be settled, if at all, Russia, Austria, England, France and Italy have great numbers of Mohammedan subjects whose fanaticism must be reckoned with. The Queen of England rules a larger number of Mohammedans than the sultan, and riots in Bombay have shown very recently how difficult it is for English governors to keep the peace among them; while English interference with the holy cities of Arabia would almost certainly set Egypt in a blaze of insurrection. Only Germany has a free hand in this respect, and there is not one of the other powers which would be willing to have her gain a foothold in Arabia even if she were willing to undertake the perilous and thankless office. It might seem easy to bring pressure upon the sultan compelling him to undertake the work, but here again there are difficulties. Although he is caliph, or spiritual head of the Mohammedan world, the caliphate of the Turkish sultans has never been accepted by the Shi'ite branch of the followers of the Prophet, and never cordially or without reserve by the Arabians. It would be necessary to work through the Shereef of Mecca, who is the hereditary governor of the city, and the sultans have always shown a prudent reluctance to interfere with him and his fanatical and turbulent citizens.

A Christian superintendence could only be enforced by war, a war which would stir the sleeping fanaticism of the Mohammedan world to swift revolt. A Turkish supervision runs its own risk of kindling insurrection and would lie open to suspicion in the matter of efficiency, even if it succeeded in controlling the ancient usages and hereditary filth of Mecca. Somehow cholera must be stamped out in Arabia or the pilgrims will scatter it by way of the Mediterranean through Europe. It would be one of the interesting reversals of history if the Mohammedan holy places were to pass under the real control of the Christian powers, as the holy places of Palestine long ago passed under the control of the Mohammedans. One conquest worked in the ultimate interests of a spiritual Christianity, the other could not fail to transform, or destroy, the religion of Mohammed.

WHITE AND NEGRO CHURCHES IN GEORGIA.

A recent number of the Atlanta Journal contains a communication signed by Rev. James A. Davis, criticising the pastor and other members of the Church of the Redeemer in that city for their relations with negro Christians. Mr. Davis, who says he is a member of that church, declares that Pastor Sherrill has exchanged with the white pastor of a colored church, has himself preached to colored congregations, and that both white and negro delegates have met in a convention in the Church of the Redeemer, and he intimates that if these practices are not repudiated he will withdraw to another Congregational church. We are not as yet fully informed concerning the matters which are now being discussed in secular papers in Georgia as to the relations between white and colored Congregational churches, and we prefer to await fuller information before

expressing an opinion. But we have sufficient knowledge of the facts to give trustworthy advice to Rev. James A. Davis, whose name, by the way, does not appear in our Year-Book. The statements we have mentioned as made by him are true. More than that, they will not be repudiated by Congregational churches. Further still, colored delegates have been members of the National Council of Congregational Churches since its beginning. If Rev. Mr. Davis had been a member of the last council and had spoken in it, he might have had the pleasure of addressing a colored brother who, as assistant moderator, occupied the chair at one or more sessions. Congregational churches are not ashamed of these facts. They welcome in Christian fellowship all disciples of Christ of every race and color. It has been our observation, and is still, that usually colored Christians prefer to organize and administer their own local churches, and white persons also. It has seemed to us, and does still, that colored and white Congregational churches in the South can maintain their separate local organizations, have one State body, live in fellowship and do great service in promoting in that section the real unity of the Church of Christ. We do not think that the question of social equality between the races needs to be discussed in connection with the question of Christian fellowship between brethren, but for any Christian to refuse fellowship or help to any other Christian or body of Christians seems to us not only un-Christian but unmanly. We do not believe such an unchivalrous sentiment prevails in the South among churches of any denomination. If we belonged to a Congregational church which held it, we should withdraw from it at once.

Rev. Mr. Davis lays down this platform as

As for myself, I will not submit to the mixing of the races in any conference or convention for business purposes or any purpose whatever.

If the Church of the Redeemer will not accept that platform, he declares it is his fixed purpose to go to another Congregational church. We earnestly hope that for his peace of mind he will not do that. We advise him to go entirely out of our denomination. In any Congregational church which has fellowship with its sister churches he would find himself so lonesome that he could not enjoy his religion. If he should apply for membership in a church with which we were connected we should regard him as disqualified for our communion.

MULTIPLYING TRADE SCHOOLS.

In the farewell address of Mr. Samuel B. Capen, as president of the Boston School Board, he has made a suggestion for a trades school which is of more than local interest. All through the country the teaching of manual training in our elementary schools is being introduced, and it has already been demonstrated that educationally it is a great success. In multitudes of cases it is found that the brain can be reached and developed through the hands better than in any other way. All this work is to make boys and girls and not things, the things made are only incidental. We need now a "supplement" to this in all our great cities. There are multitudes of young men and women who cannot pay the expenses

necessary to take the courses in our institutes of technology and polytechnic schools yet who want to enter the trades, with ambition for large success. There are poor mechanics who are not satisfied to be ordinary day laborers but who wish to make more of themselves. There are poor girls who cannot spend the time required to prepare themselves for teaching but who would like to be trained as milliners, dressmakers, cooks, nurses, etc.

In brief, we need trades schools, the terms of admission to which for day and night classes shall be such that they will be open to all self-respecting young men and women, and where the principles of the mechanic arts, which have been taught in our public schools, can be practically wrought out. Such trades schools will be useful, first and especially, in giving to the poor mechanic and shop girl the same chance to get on in the world that comes to those whose parents are in better circumstances. Second, they will give us better mechanics, a need which has long been felt by all.

Third, the establishment of such schools, following the example of Charles Pratt in Brooklyn, Drexel in Philadelphia, Armour in Chicago and other wealthy men all over the country, will do very much toward bridging the gulf between the rich and poor, giving new illustrations that all wealth is not selfish and that it does believe in the brotherhood of man. A Cooper Institute is a far better monument to leave a city when one is gone than a Cooper building would be, filled with business offices. One serves humanity, the other one's family pride. Where is the citizen who will provide for himself such a monument in Boston to serve the present and coming generations?

TRUE SELF-CONTROL.

One of the most passionate men whom we ever have known was also one who possessed the most masterly control of himself. We have seen him more than once when his eyes flashed with an almost lightning-like intensity of anger and his whole frame quivered. But the expression of feeling was only for an instant, indeed was so brief as hardly to be noticeable, and the next instant was followed by a pleasant smile and words uttered in a calm, dignified tone which showed that the sudden uprising of emotion had been as swiftly repressed. This man was a teacher of young men and hardly another of his many noble qualities -he was a Christian gentleman of the truest type-more endeared him to his pupils than his unusual power of self-control.

This must have been very apparent in Jesus as it is in those men and women who resemble Him most closely. It is a virtue so difficult of cultivation that it wins special admiration. It is much more difficult of illustration by some than by others and we respect it most highly in those for whom it seems to be most unnatural. It involves such a real, and often such a hardly won, victory over self that it commonly reveals the fact of divine aid. True self-control is that which is exercised for Christ's sake. It includes not merely ruling one's temper, but also the proper government and regulation of habits, motives and underlying principles of character. It reveals itself not only on the occasions when we are subjected to some foreseen test, but on those when we are taken unawares, when we are not on dress parade, so to speak, and when what really is in us comes frankly into view.

It is nowhere else more needed than in the various forms of philanthropic and Christian service. So many impostors try to take advantage of our good will that the temptation to rebuke unwisely is strong. So many really needy people are shiftless and lazy that it is hard to be patient. But it is as true as ever that "He that ruleth his spirit is better than he that taketh a city."

THE WEEK IN REVIEW.

The convention of business men which met in Washington last week was a representative body reflecting the opinions of the Boards of Trade of Northern and Southern commercial centers. It courteously permitted Senator Hill of Colorado to present the views of the silver producing States as to the proper course for Congress to pursue, but the resolutions passed by the convention were to the effect that any considerable delay on the part of the Senate or any failure by it to repeal the purchasing clause of the Sherman silver bill "will plunge the business interests of the country into a more serious crisis than that from which they are now beginning to emerge." The convention also took the very sensible position that after repealing the purchase clause Congress would better let an expert, non-partisan commission advise upon future legislation respecting monetary matters before it proceeds to tinker the currency laws.

But neither the opinions of this representative body of men engaged in commerce, or the wishes of the public as voiced by the press and heard on the street corners, has had any effect upon the Senate, where the silver men continue to filibuster and the anti-silver majority continue to defer to the tradition forbidding clôture. Meanwhile, in the House of Representatives a movement has begun which, unless suppressed by the administration, threatens to complicate the situation and make the superb fight of the past weeks go for naught. Assuming that the united Democratic party really wishes to repeal unwise monetary legislation and satisfy the public by its wise future treatment of the weighty financial issues involved, then it must be admitted that the introduction of any other disputed measure not germane to finance is calculated to alienate the co-operation of those partisan opponents who are allies temporarily and whose votes are absolutely necessary if reform is to be brought about. But if the assumption of party unity is denied, and it is asserted that there is an element in the party which cares more for sectional or temporary partisan success than for national welfare, or that openly defies the administration, then it is easy to understand why Mr. Tucker of Virginia and Senator Hill of New York have cast into the already troubled pool the bill which proposes to abolish federal supervision of elections. From one point of view such a course at this time is ridiculous. From another point of view it is malicious. With silver out of the way a fair fight on the issue involved would be legitimate and probably wholesome. In the desire to be Just and catholic the North of late has come

very near to forgetting the principles involved and settled by the war. A renewal of debate on the rights of the nation and the state would be a tonic. But when John needs James's help in fighting Joseph it is poor policy for John to remind James that John's brother is about to set fire to James's cabin.

The uncertainty as to the administration's purpose relative to the enforcement of the Geary law continues. There seems to be evidence that at one time last week it was intended that deportation should begin. Then later the weight of the administration seems to have been thrown in favor of the Everett bill, which has been temporarily withdrawn because of verbal defects. Yang Yu, the new Chinese minister in Washington, is alert and resolute and in various ways has shown during his brief sway that he is a diplomat of the first rank. Fortunately, acts of violence on the Pacific slope have not occurred during the week to complicate the situation.

Just after the recent hurricanes, when it became necessary to chronicle the awful record of devastation wrought-estimated as \$20,000,000 for coast shipping alone-we insisted that the experience of this and recent years made it imperative that Congress should provide for the opening of the life saving stations at an earlier date in the fall, so that the superior service given by trained crews could be counted upon by unfortunate victims of the fury of the annual August gales. We are glad to note that several congressmen have realized the same need and already introduced bills which seek to remedy the defect. Senator Dixon of Rhode Island stands sponsor for a bill which provides that the stations on the Atlantic and the Gulf of Mexico shall be open from Aug. 1 to June 1 and that the crews shall reside at the stations during that period. If this bill becomes law, as we think it ought, the period of service will be lengthened one month at the beginning and one month at the end of the season, and the extra expenditure made necessary will be more than offset by the service rendered to imperiled human beings and valuable prop-

The sights witnessed last Saturday on the territory formerly known as the Cherokee Outlet, adjacent to Oklahoma, Arkansas and Texas, were not such as are calculated to make us proud. This, the last great domain of territory to be thrown open to the people, was populated in a day with 100,000 people, and the mad rush of men, women and children to secure corner lots in the towns that are to be or the choice sections in the farming territory remind one of the settling of Oklahoma, where, be it observed, there is now a permanent white population of 133,000, taxable property worth over \$17,000,000, a school population of 31,000, five national banks, twenty-four Congregational churches and all the other evidences of prosperity. What has been done in Oklahoma probably will be repeated in the new Territory. Churches and schools, banks and stores will spring up in a night, as it were, and ere long the combined population will be sufficient to justify Statehood or possibly merging with an adjoining State, just as Utah is now talking of uniting with Nevada, a proposition, by the way, that needs watching.

The method by which the lands of the Oklahoma and Cherokee strips have been apportioned savor too much of the past. In this day of the world's history a nation dividing its unsettled lands among its children ought not to set a premium upon brute strength, trickery or chance. Starvation, thirst and prairie fires, added to the inevitable incidents in last week's rush, made the scenes especially repulsive. For every successful and happy "boomer" there are at least two disappointed claimants, many of whom have spent time, money and effort in vain efforts to secure a home. If the episode has taught nothing else it has shown how many restless, homeless ones there are in the West and Southwest, and it has revealed that greed is still a passion that dominates many of our fellowmen.

The feasibility of keeping the World's Fair open until Jan. 1 is being discussed by the directors, the exhibitors and the public. Thus far there has been a unanimous hope that a way may be found to do it. That the necessary permission from Congress could be obtained is likely, judging from the interviews of the Chicago Record representative with prominent senators and representatives. Many exhibits have been sold for delivery on Oct. 30, but in many instances duplicates could be procured and put on exhibition. Not a few exhibitors intend to move their wares to the Antwerp exhibition next spring, but there would be sufficient time for this after January. The buildings, at any rate, could remain intact, and they are the marvels of the fair. Many who for various reasons have not been or cannot go to Chicago before Nov. 1 will attend if the time is extended. How many they are though is a problem that the directors must face before they decide upon incurring the additional expenditure. Should the present enormous attendance continue during this month and next it will be difficult to decide just what is prudent.

The sudden death on the 13th of Mr. F. L. Ames, the wealthiest man in New England, came as a sad surprise not only to a large circle of relatives but also to the unusually large circle of men who had made his acquaintance either as a shrewd business man or as a patron of art and learning. Inheriting great wealth, the beginnings of which had come from the profits of an honorable and noted industry, Mr. Ames set to work to develop great railway systems and thus, by his foresight, courage and the use of his capital, he did much to develop national wealth and add to the national welfare. In a quiet way he also did much to help institutions like Harvard College and the Museum of Fine Arts and to some extent he aided charitable and religious causes. Compared with Jay Gould he was noble. Compared with the widow, who gave her mite, he was insignificant. He did well with his means. Like all men he might have done better. So great is the power vested in the purposes of any man worth a score of millions, it is of the utmost concern to the public whether the wealth he leaves behind will continue to back schemes which he supported. A change of title in millions of

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wealth affects even this rich nation for better or for worse.

Brazil has not had a peaceful time since it threw off royalty and became a republic. From the wise reign of Dom Pedro to the dictatorship of Fonseca was not an advance, and when Fonseca in turn was deposed by rivals, Peixotto, the former vice-president, who assumed authority, soon began to realize that to administer the affairs of any South American nationality as a republic was not a sinecure. To understand the bombardment of Rio Janeiro, the secession of the states of Bahia and Pernambuco and the conflicting reports of President Peixotto's doings, one must know more than can be hinted at here of the plottings and jealousies that are responsible for them. Admiral Mello now is at the head of a most formidable revolution. Not only has he silenced the forts of Rio Janeiro and captured Nictheray, but he is obeyed by the naval squadron sent to quell the uprising in Rio Grande do Sul. In fact, he has a fleet of thirty warships and merchant steamers at his command and the opinion throughout South America is that Peixotto's days as president are numbered. Then when Mello comes to power, who will overthrow him?

If Mr. Gladstone knew and approved of the contents of the manifesto issued by the National Liberal Federation last week, and it is reasonable to suppose that he did, then a very interesting and momentous stage of English history has begun, for the manifesto is nothing more than a declaration that hereafter the Liberal program will include the question of mending or ending the House of Lords and that it will have an important place so long as the Peers set at naught the will of the Commons. Mr. Gladstone, it is said, is preparing an address to his Midlothian constituents in which he will outline his policy relative to immediate or distant dissolution, to Welsh and Scotch disestablishment and the many social reforms demanded by the English working classes. Until he thus speaks British politics will drift.

It has been a week of violence. On the night of the 12th, near Kessler, Ind., the Atlantic express on the Lake Shore Road was held up by robbers, the express car blown open with dynamite, the safe robbed of \$20,000, and at this writing the robbers have not been caught. On the 16th four men in broad daylight stopped a passenger train near Calumet, Mich., and \$75,000 consigned to the Calumet and Heela Mine was stolen from the safe. On the night of the 17th three negroes were hanged by a New Orleans mob and one kicked to death because they would not reveal the hiding place of a brother who had killed a white judge. The centennial of the laying of the corner stone of the Capitol at Washington was celebrated on the 18th with appropriate ceremonies.--\$134,000 of gold bullion in the United States Mint in Philadelphia was discovered missing. An old employé on a small salary confessed and made restitution to the extent of \$107,000 .--Yellow fever again became epidemic in Brunswick, Ga. President Cleveland consented to act as arbitrator in a dispute between Argentine Republic and Bolivia.—Lord Aberdeen was installed governor-general of Canada.

—The anti-German demonstrations of the young Czecks of Bohemia and their treasonable utterances compelled Austria to execute martial law in Prague.—The Navahoe won the Brenton's Reef Cup in a great race with the Britannia across the English Channel and back.

IN BRIEF.

One of the best things that can be said about the New Hampshire meeting last week was that, though it was smaller than usual, over a third of its members represented the latty.

Our letter from the Interior is this week wholly occupied with the doings of the Parliament of Religions, which seems destined to attract world-wide attention. We can better judge of its influence when its remarkable series of meetings is concluded.

Churches whose pastors are under the strain of great responsibility are wise in giving them long vacations and frequent release from duties. The New York Central asks the engineers on the World's Fair Flier to work only 183 days a year.

Chicago papers report that a woman who was standing in line to receive a share of charity bread from a relief committee had her pocket picked of \$600. Our contemporaries do not state which was the greater thief, but it is evident that the one who lost the money was the least successful.

It was the caustic comment of an eminent Scotch physician, who has recently died, that the Congregational clergymen of England were "clerical Phidiases," who too often looked on their sermons as works of art rather than messages from the heart to the heart. Are you a "clerical Phidias"?

"I am glad to have had thirty years and more of continuous service in the best work ever given man to do." So writes a minister who is just on the point of terminating a long and happy pastorate. Put that along with many other testimonies that could be gathered, emphasizing the sunny, not the shadowy, side of a minister's life.

A Cincinnati daily has a column headed, Among Our Colored Citizens. It speaks in complimentary terms of a "tonsorial artist," refers to Miss — as "a very beautiful young lady," and to a negro mine owner as "a modern Cræsus." The color line seems to be giving way wherever the subscription list is likely to grow large enough to overcome it.

One of our Methodist contemporaries, in analyzing the character of one of the great bishops of that denomination, says of him that "his will is molten love only setting into adamant in the molds of Christian duty." A deal of suggestion in that phrase. Considerable "love" nowadays is always molten, and more of it hardens into fantastic shapes called "fads."

Many scribes and committees are busy planning the autumn local conferences. Too much emphasis cannot be placed on these gatherings, for they are vital factors in Congregationalism. To accomplish their real purpose they should be more than assemblages of delegates. Churches should go in a body, as far as possible. The business must not be delegated to a few committees and all the speaking to a few selected speakers. Let the people come. Let the voice of the people be heard. That is Congregationalism.

Chauncey M. Depew has met his match in a Southern minister, who heard that he was advising people to go in debt, if necessary, in

The anti-German demonstrations of order to see the Columbian Exposition; where young Czecks of Bohemia and their upon the minister wrote to Mr. Depew as

As it comes from such a high authority I have no choice but to believe what you say. I have been laboring hard in the Lord's vineyard in the South for twenty-two years and have never had a holiday. I was always afraid to go in debt, but as your advice is general I thought I would ask you to loan me \$200.

A gentleman in the West recalled lately in our hearing the memorable day in his boyhood when he first went away from home to a distant school—alone, moneyless, friendless. "Never since has there been to me such a prayer as Mr. H. offered the next morning in chapel: 'O Lord, comfort any boy or girl who may be sick, homesick, poor or in any way troubled.'" This may be a suggestion to teachers at this season of the year or at any season to all who are called to voice in public prayer the secret burden of weary hearts. "Comfort ye My people, saith your God."

Rev. John Campbell, D. D., professor of Biblical teaching in the Presbyterian College of Montreal, has been tried for heresy and found guilty by his presbytery by a vote of twenty. one to thirteen. Professor Campbell disbelieves in the entire inerrancy of the Old Testament. The case goes by appeal to the synod and will afford material for hot discussion by Canadian Presbyterians. A suggestion is made in Presbyterian newspapers that the Synod of Ohio may try the Presbytery of Cleveland for not prosecuting one of its members for heresy. This would be more appropriate than the trial of an individual, in view of the number of Presbyterians who do not believe the Old Testament is entirely inerrant, and would intensify the interest.

The utilizing of a summer hotel through the autumn and winter is one of the many sensible schemes emanating from the fertile brain of D. L. Moody. He believes in the gospel of service, and brick and mortar must pay tribute to his demand. As heretofore the Northfield Hotel is to be used as a training school, the fall term beginning Sept. 29, with Miss Lillie L. Sherman, formerly of Mt. Holyoke, as principal. .The general course of instruction, covering two terms of three months each in the school year, comprises Bible study, dressmaking, drawing, cooking, music, elocution, physical culture, and is one to develop both body and soul. The price for tuition and board is marvelously low. We heartily commend this institution to all young women who seek equipment for home or foreign service.

Did A. Bronson Alcott in his old age become an orthodox Christian? The reviewer in the Nation of the recent life of Alcott by Messrs. Sanborn and Harris criticised Mr. Sanborn because he did not make known the fact that during his last years Mr. Alcott frequently appeared at gatherings where Mr. Joseph Cook reigned and that he submitted to the representations there made by Mr. Cook that he had become an orthodox Christian. Mr. Sanborn indignantly denies that he is worthy of censure for the omission, because he says, though a neighbor of Alcott's and a wide-awake journalist, he never knew of the facts of which the Nation's reviewer is so certain. Mr. Cook yet has to be heard from, but here is the British Weekly scoring Mr. Sanborn for the same omission, saying:

The readers of Joseph Cook's discourses are not likely to forget the part Alcott took in them and the manner in which the lecture led his captive in triumph. There can be no doubt as to the genuineness of Alcott's conversion. His faculties, as Mr. Sanborn's, were at his best and his declarations were unambiguous. In a guarded sentence Dr. Harris admits the change, but that no particulars are given is an omission it would be difficult to censure too severely.

The autumnal meetings are coming on in rapid succession and those who wish to attend one or all should begin to plan accordingly. It is only three weeks now to the American Board meeting in Worcester, which is coincident with the Lake Mohonk Indian Conference. A fortnight later, on Oct. 24-26, occurs the meeting of the A. M. A. at Elgin, III. Another convention which of late years has attracted many of our Congregational people is the World's Convention of Christian Workers, which goes South this year, Atlanta being the city chosen and Nov. 9-15 the dates. A special train will be run at reduced rates and passengers on it will be carried through a picturesque and historic section of the country. Speaking of this convention, the volume issued containing a complete report of the Boston convention and entitled The King's Business is a mine of information regarding a large number of interesting and unique evangelistic enterprises. Send to the Bureau of Supplies for Christian Workers, New Haven, for a copy, and when you have read it yourself lend it to a friend who needs to be waked up.

STAFF CORRESPONDENCE.

FROM BOSTON.

A new guide-book to Boston and its neighborhood has been issued by Houghton, Mifflin & Co., which characterizes the Congregational House as "The Vatican of Congregationalism." We are mystified as to the points of analogy. Romanism has but one Pope, and the Congregational Vatican, if it has any (as has sometimes been insinuated) has a plurality. Leo XIII. lives in a palace, but the extreme residential use of "the old style granite front building" is the consumption of lunches by the ladies and its occupation as the home of the janitor. Our building is not quite as old as the Vatican, but was built just after the War of 1812 and includes sections of two mansion houses. The Vatican has been rebuilt and annexed; the Boston edifice has been improved by an elevator. All sorts of conclaves are held in the Roman edifice, but the Pope is seldom seen. The same is true here. At the Vatican there is no appearance of a library, because books and MSS. are inclosed in cupboards; here all is open to view and inspection-and dust. The golden age of the Vatican is in the past. The golden age of the Congregational House -not palace-is in the future and apparently will be one of the glories of the twentieth century, provided its contemplated replacement by a modern structure ever takes place.

The retirement of Mr. Samuel B. Capen from the Boston school committee closes a period of remarkable public service. He was elected a member of the committee in 1888 and soon became recognized as a leader in reforms. New buildings were erected, new plans inaugurated and carried out. Largely through his efforts manual training has been introduced and made an important part of the school system. A parental school has been established, whose influence will be of great importance in preventing crime. The school systems of other lands have been thoroughly studied and their best features adopted.

For the last year Mr. Capen has been chairman of the committee and he now retires because other duties make the step imperative. It is most remarkable that, while he has been always outspoken in the

maintenance of Christian principles and of the public school system for all, he has had the support of all parties and of the adherents of all creeds. His closing address, in which he made eloquent reference to the labors of all the committee, suggests the debt which the people owe to their public servants who labor in their behalf without reward. He spoke of one member who, in three years, expended \$900 for clerical work in order that he might attend to his duties on the committee, and of others who had made as great sacrifices. He made no allusion to his own services, but we know that he has for considerable periods spent no less than six hours a day in this work and has traveled extensively in its interests, always at his own expense. It is through such willing gifts of time and experience from men whose services are not to be measured by money that the highest public interests are made to prosper.

It may be surprising to many, in view of the general depression of industries and the closing of so many factories around Boston. that the city has not received a greater number of those thrown out of work. On the whole, most of these operatives seem to have preferred to wait in their homes for the mills to open again. At the same time enough have come hither to make the army of the unemployed much larger than usual. It is the opinion of some persons who have exceptional opportunities for judging that there are now in Boston twice as many idle men as at this time last year, and the average estimate places the number of unemployed at about twelve thousand. Of workmen resident in the city probably not over ten or fifteen per cent, more than usual are out of work. There are also a large number of Italians idle just now, but many of these will return to their own country as soon as cold weather begins.

Altogether, then, the situation is not nearly so serious as it might be. The police have not been busier than usual and the only places which have felt the presence of the idle men to any great extent are the rescue missions. The employment offices report that situations are much harder to find than usual, but they have not had any large increase in applicants. The charitable associations have had as yet but few more calls for aid, but they, in common with the missions and nearly every one else, expect an uncommonly hard winter.

Among the missions which have been doing much to help the men without work or money are the Fulton Street and Pitts Street Missions. Both have halls where a gospel meeting is held every night, and after this is over cots are brought in and lodging is given for a few cents. At the Fulton Street Mission the superintendent, Mr. Albert Arnold, gathers from forty-five to seventy men every evening. Some come in drunk, but nearly all join in the singing and seem glad to be there. Mr. H. F. Parkhurst, the manager of the Pitts Street Mission, reports that the situation is better now than in August, which was a busier month than any last winter. The audiences here vary from 135 on week nights to 200 Sunday This mission, the Fulton Street and the Union on Kneeland Street, which has recently been improving its quarters, are getting hold of a good many who could not be reached in any other way.

Andover House will soon enter again on its winter work. The largest of its debating clubs has held regular weekly meetings throughout the summer, while a flower mission has been maintained and 100 children have been sent into the country. Three Harvard men, Messrs. W. E. Cadmus, H. G. Pierson and W. A. Clark, have been added to its force of workers. The winter campaign of all our philanthropic institutions and charitable societies will be a busy and, let us hope, a successful one.

The Boston Normal Art School, organized in 1873 as a training school for teachers of industrial drawing in the public schools, is now in its twenty-first year. Its graduates have been pioneers in nearly every State in New England and the nation is indebted to it for much of the good work now done in the public schools. Previous to its organization there was no standard for what should be taught as drawing in the lower schools. Not until its students had clearly proved what should be taught as drawing was it possible to lay out a course of instruction logically and educationally graded. Principal Bartlett is an Englishman, who has been an adopted citizen for many years.

The Conservatory of Music now enrolls over seventy members in its faculty. Numerous attractions and advantages have been introduced in recent years. There is a boy choir course of instruction to improve and discover good voices and to fit them for practical church work. Accomplished singers at home in the ranges of ecclesiastical music are in demand. The conservatory possesses about 150 rare instruments and models, including some ancient ones, books, manuscripts and charts representing the music of almost every country to some extent. A piano of the year 1782 has been presented by J. M. Batchelder of Cambridge. The library contains the complete best editions of the music of Bach, Beethoven, Mozart and others. OCT !

FROM NEW YORK.

Our public primary and grammar schools came together again last Monday in increased numbers and good spirits. The attendance of pupils on the opening day in 237 schools was between 142,000 and 145,000. The number registered is 165,000, and 152,000 are probably in their seats today, indicating an increase of from 6,000 to 7,000 over last year. The teachers in these grades number 3,700, in all the schools about 4,500. Two new schoolhouses were occupied on Monday, and three more are in various stages of building, but so rapid is the increase of applications for admission that there is more than the usual complaint of want of room. Over 4,000 pupils were turned away for this reason last year, and in some districts the accommodations are doubtless quite insufficient. Seven kindergartens are provided for, and more are to be opened if the funds allow. The free lectures to working people are to be resumed this year. Special attention is to be given to physical

At the Normal College there was an unusual number (nearly 2,000) of young women registered, and several hundred young fellows presented themselves for enrollment as freshmen or "sub-fresh" in the City College.

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Superintendent Jasper has been collecting for the board of education facts concerning the school systems of other cities and comparing them with our own, to see in what respects ours can be improved. He gives St. Louis credit for the best system, on the whole, of any city in the country. The New York system, he finds, is less costly than that of most of the Western cities with finer buildings and appurtenances, but he says that our schools excel most of them in scholarship. Our chief defects he finds in our buildings and in antiquated, cumbersome methods of management, specially in too great division of responsibility. The superintendent takes pride in the show made in Chicago by the 250,000 exhibits of New York pupils. Some here, however, are criticising this very thing, and ask, Why was not the time spent on those papers given to the ordinary lessons, so that business men employing our school graduates shall not so often say of them: "They can't spell worth a cent, nor write a decent letter"? Some folks will say such things.

The Brooklyn public schools also opened on Monday, with about 80,000 attendants in eighty school buildings, of which three are new and many of the old are materially improved. The high school for boys and that for girls, on both of which Brooklyn justly congratulates herself, found that they are to be taxed to their full capacity.

But the interest of the friends of education over the river is centering largely just now in their Brooklyn Institute of Arts and Sciences, which they are coming to look upon as a great people's college. It has had an existence, after a sort, since 1887, but with no fixed habitation or organized corps of instructors. It has, however, maintained courses of profitable lectures and classes for instruction in many branches of useful learning, from the most material and practical to the highest reaches of art. Beginning with eighty-two members in 1888, it has in 1893, 2,622. Its lectures and class exercises in 1888 numbered seventy-eight, in 1893, 1,879; total attendance in 1888, 6,900, in 1893, 190,900; annual income in 1888, \$5,456.70, in 1893, \$31,641.51. Its president is Gen. John B. Woodward. One of its three vice-presidents is Dr. R. S. Storrs. The institution is now to enter on a new era by the erection of an elegant building near Prospect Park, 450 feet square, three stories and basement, built around four interior courts. It will have halls of painting and sculpture, ancient and modern, museum of archæology, library, music rooms, auditorium for lectures, concerts and addresses; laboratories for classes in chemistry, electricity, photography, etc. The plans are already accepted and when completed on the liberal scale contemplated the structure will be an honor to the city. The opening address for this season is to be given. Oct. 2. by President Andrews of Brown University, on The Influence of Modern Science on the Religious Convictions of Man.

The sad and sudden death of Mr. Frederick Li Ames of Boston has made a profound impression in the business circles here, with which he was most closely connected. It is pleasant to Bostonians to hear the unanimous and hearty testimony of our merchants, railroad men and capitalists as to his intellectual acumen, large acquirements, readiness of resource, soundness of judg-

ment and, best of all, his kindness of heart and incorruptible integrity. We have long been wont to point to him as a shining example of Boston business men of the old school, too few of whom, alas! remain.

After a continuous pastorate of thirty years with the Congregational church of Woodhaven, L. I., Rev. William James has resigned that charge, to take effect on the last Sabbath of October. He was the church's first pastor and it was his first charge, nor does he propose to assume another but to devote himself to missionary service in fields where such work is needed. This long pastorate has won for Mr. James the confidence and affection of the entire community among whom he has dwelt in Christian purity and faithfulness, ever free from reproach, and has warmly commended him to the esteem of his ministerial brethren throughout this entire region. Their prayers and best wishes will attend him wherever he goes.

Not a little indignation has been stirred up in Jersey City by the arbitrary action of the police in arresting members of the Salvation Army for singing and exhorting in the streets, as is their wont. Rev. J. L. Scudder took occasion to give public expression to his righteous wrath at this sudden zeal for enforcing an antique, disused law against these persons engaged in religious service, while turning a blind eye and a deaf ear to the carousals of the drunken and the orgies of the vilest continually thrusting themselves on the notice of the decent people of that city. His lessons to the authorities admit, unfortunately, of a far wider application than they get in the confines of Jersey City.

News is a good thing in a newspaper, but it is well to have statements of personal matters as true as they are new. On his way to Chicago this week Dr. Charles A. Briggs, passing through Cincinnati, called upon his friend, Bishop Boyd Vincent, whereupon some news gatherer who saw him come from the bishop's office telegraphed to the papers: "There is a rumor that Dr. Briggs contemplates joining the Episcopal Church." This is "news," indeed, to the professor and his family here.

HUNTINGTON.

FROM THE INTERIOR.

It was the privilege of a lifetime to be present at the opening session of the World's Parliament of Religions. Columbus Hall was full to overflowing. Representative religious teachers from every quarter of the world, in native dress or in the robes of their religious order, were there to take part in a congress which cannot fail to leave its influence on the thought and religion of the world. That scene was the result of two years' hard work, not only on the part of Dr. Barrows and his many assistants in Chicago, but of labor cheerfully rendered in distant parts of the world by men ignorant of our language and our ways of thought, and anticipated with differing degrees of confidence by leaders in the churches in our own country. Thousands of dollars had also been expended to make the gathering possible. Not only had the World's Fair furnished the suggestion as to the time and feasibility of the parliament, but a hundred years of missionary service may be seen in the willingness of the representatives of the Eastern faiths to take part in its discussions.

When these Jews and Gentiles, these visitors from the East and the islands of the sea, prelates of Buddhism, Brahmanism, Confucianism and Mohammedanism, as well as of the Armenian, the Greek and the Roman Catholic Church, had taken their place on the platform by the side of the ministers of Protestantism the notes of the great organ were heard and the whole audience joined in singing, "Praise God from whom all blessings flow." Then came the Lord's Prayer, with which every session is opened, Cardinal Gibbons leading in the repeating of the words. At the same time Liberty Bell in the fair grounds, seven miles away, was rung. The whole of the first day was given up to addresses of welcome and responses to them, and was one of the most enjoyable days thus far. Nothing could have been better adapted to the occasion than President Bonney's words of congratulation on the successful beginning of this great parliament and of welcome to the men who had traveled so far that they might take part in its discussions. Then came the longer and more elaborate welcome from Dr. Barrows, upon whom the special responsibility of this congress has rested and to whom the credit of its great success must be given. It was equal to the occasion and worthy of its distinguished author. In simple but well-chosen words Archbishop Feehan gave a welcome for the Catholics of Chicago. Then we heard words of sympathy from Cardinal Gibbons, who has shown the deepest interest in this gathering and given it all the aid in his power. Rev. Augusta J. Chapin spoke for woman. President Higginbotham, Dr. McKenzie and Principal Grant of Canada also made addresses

Archbishop Latas of Xante, venerable in years, dignified in his robes of office, in eloquent and heartfelt words was the first to respond to these words of welcome. He spoke in English and without the least embarrassment in the use of the language. P. C. Mazoomdar, well known and honored in America, followed for India and the Brahmo Somaj. Hon. Pung Kwang Yu, first secretary of legation at Washington and present to take part in this meeting by order of the Emperor of China, through an interpreter, in a carefully written address, expressed his happiness at being here and his purpose to contribute to the object of the meeting. The greetings of the Greek Church in Russia were given in faultless English by Prince Serge Wolkovsky, a young man. Right Rev. Reuchi Shibata, representing the Emperor of Japan and Shintoism, was fortunate in his response, while Right Rev. Archbishop Redwood of New Zealand, a Roman Catholic, fairly took his audience by surprise with his liberal sentiments and the assertions of his desire for complete freedom in religion. H. Dharmapala, one of the most popular men here, spoke for 475,000,000 Buddhists and brought with him expressions of peace from that great sect of religious believers. He said that he had been traveling since May and had journeyed 21,000 miles in order to be present at this congress.

The first speaker of the afternoon session was Dr. A. W. Momerie, the well-known Anglican scholar, preacher and writer from address he expressed his sorrow that the Archbishop of Canterbury could not see his way clear to take part in this gathering. Prof. Minas Tcheraz, who has been exiled by the sultan, brought the greetings of the 5,000,000 Armenians of Turkey. Swami Vivekanda, in the name of the most ancient order of monks in existence and in the name of that mother religion of which Buddhism and Janism are only sects, gave thanks for the privilege of being present at a gathering like this, which he considers the death knell to persecution, intolerance, bigotry and fanaticism.

No speaker made, a better impression or spoke more simply or to the point than Miss Sorabji of Bombay, once a Parsee, now a Christian. She brought the message of greeting from the Christian women of India. Mr. Nagarkar of Bombay responded on behalf of the Brahmo Somaj, the theistic movement of India, and was followed by Birchand Raghavi Jandhi, who represented Janism, which is far older than Buddhism, and, though in many respects similar to it, differs from it in its psychology. The closing address from Bishop Arnett of the African Methodist Church was as bright and appropriate as any. He said that there had been no parliament of religions at which all the descendants of Noah were present since the ark rested on Ararat, that the parliament had been adjourned from Ararat to Chicago. Turning to the presiding officer and looking over the platform he said, "Shem and Japhet are here," then, pointing to himself, he added, "Ham is here also."

Monday evening was given up to a reception at the house of Mr. A. C. Bartlett to the foreign delegates and their friends. This was a unique gathering, at which the wealth and learning, the fashion and the piety of Chicago united to give social welcome to those who had come so far to make known the principles of their faith.

Tuesday the work of the parliament began in good earnest. The general subject of the day was the proof of the being of God. The first paper, entitled Rational Demonstration of the Being of God Apart from Revelation, and written by Rev. A. C. Hewitt, Superior of the Paulists, New York, was a clear, able paper. The Moral Evidence of the Divine Existence was then presented by Dr. A. W. Momerie of London, whose finely turned sentences and carefully chosen words demonstrated the wisdom of selecting him to treat this subject.

The harmonies and distinctions in the theistic teachings of the various historic faiths were succinctly presented by Dr. M. Valentine of Gettysburg, after which came a paper from Rabbi Wise of Cincinnati on the teachings of Judaism as to the Being of God. These he found not in science, but in the revelations God has made to man in His own nature, and in His word, especially in His names. In a very interesting paper by Rev. Maurice Phillips of Madras, on The Ancient Religion of India and Primitive Revelation, it was shown that neither intuition nor experience gave divine knowledge to the Vedic Aryans. The religious beliefs of the Hindus were presented in a paper by Manilal Ni. Dvivedi of Bombay. Then Mr. W. T. Harris, United States Commissioner of Education, read such a paper as he only can write-clear, scholarly, profound-on

London. In his hearty and sympathetic the Argument for the Being of God. After all this, as if the audience could not be surfeited, Dr. Adolf Brodbeck of Hanover read a paper on Idealism in the New Religion. which both in its denials and affirmations but for the earnestness of the author would have seemed a burlesque on faith of any kind whatever.

> Wednesday was a great day. The general subject discussed was the nature of man. Mr. Mazoomdar gave an account of the history and principles of the Brahmo Somai, calling special attention to what it proposes to do for the peoples of India. An essay on Man from a Roman Catholic point of view was read by Rev. Dr. Thomas Byrne of Cincinnati. An excellent paper, read by Rabbi Kohler of New York, was on Human Brotherhood as taught by the religions based on the Bible. This was followed by an essay by the Chinese secretary of legation on the principles of Confucius. But the paper of the day was the paper of the Shinto priest, Kinza Hirai, on the Real Attitude of Japan toward Christianity. The priest wore his simple Shinto robes. As he began to read his slight, almost emaciated, form shook with emotion. It was soon seen that he was making a great address and that in making it he was putting his very life into it. Disclaiming any prejudice against the principles of Christianity as taught by Christ Himself, he said there were two reasons why the Japanese were suspicious of Christianity and unwilling to receive it. The first was the experience they had in 1637 with the missionaries (Jesuit), who sought to get possession of their country and destroy their government. The second reason is connected with the unwillingness of the Christian nations of the West to revise the treaties which were thrust on the people when they were ignorant of the burdens which they were imposing on themselves, and which, having given the stipulated year's notice, they were anxious to have revised. In all their intercourse with so-called Christian nations they had found, said the speaker, that their representatives were ready to preach one thing and practice another. As he named the points in the indictment the audience cried out in sympathy with him, and as he sat down it was evident that his hearers felt that with his understanding of Christianity neither the speaker nor his countrymen could be blamed for not accepting it.

Thursday was another great day. had thought that the audience could again be lifted to the hights it reached on Wednesday, when the wrongs of Japan were so vividly portrayed and with such intense feeling. But Dr. Lyman Abbott on Religion as Essential to Humanity, Cardinal Gibbons in a paper read by Bishop Keane of the Washington University on The Needs of Humanity Supplied by the Catholic Church, Mrs. Lydia H. Dickinson on The Divine Basis of the Co-operation of Men and Women, Rev. E. L. Rexford on God Consciousness as the Goal, Edward Everett Hale on Spiritual Forces in History, and Joseph Cook on Certainties in Religion, furnished a feast of reason of which no one could complain. Dr. Hale was at his best and Mr. Cook rose to the grandeur of the occasion and the greatness of his own repu-

Friday was given to the dead religions

and the study of comparative theology. While all the papers were of a high order those of Dr. Washburn of Robert College on points of contact between Mohammedanism and Christianity, a prize essay on Confucianism by Kung Hsien Ho, Professor Goodspeed's essay on what the dead religions have done for the living, and the address of Mrs. Ormiston Chant on the real religion of today may be named as the most notable.

While this main Parliament of Religions has been held the denominations have had their special meetings in other rooms in the Art Building. Congregationalists have been represented by the women in a three days' program remarkable for its breadth and excellence, and no less remarkable for the way in which it has been carried out. To the eloquence, careful preparation of the papers presented and to the spiritual fervor of the women Congregationalists owe a great debt. Universalists, Unitarians, Lutherans and others have also held conferences during the week, all of which have been well attended. But the crowds have been found at the Parliament of Religions. These have been so great as to make overflow meetings, sometimes two at the same time, a necessity, Next week it will be possible to give some impressions of what the final result of this parliament and its contributions to our knowledge of the religious faiths of the world is likely to be.

Chicago, Sept. 16.

FRANKLIN.

FROM INDIA.

As I now sit at my table I look on the surging crowd of Hindus passing along on the highway in wild haste to a religious festival a mile and a half away. Most of them are afoot, bedecked in jewels and adorned in their best attire, and seem bent on pleasure. They rush along at the rate of 3,000 an hour, there to meet thousands of fellowworshipers who have come from other directions to their favorite temple. After a few minutes spent in the temple in the "divine presence" the rest of the day is spent in festivity—a pursuit which Hindus have studied to perfection and to which they are devoted as few other people on earth are. Their religion is, generally speaking, onefourth a thing of seriousness and threefourths a happy pastime.

There is no Sunday observance here, but the mass of Hindus reserve at least one-third of their time to religious festivities of all sorts. The Church of God has set before itself the task of converting this festivity loving people to our faith. How shall this be done? Many societies and missions all over the land are striving hard, each in its own way, to answer this problem. But it is safe to state that a cold, stiff, somber Puritanism is handicapped from the start. One of the missionary problems of India today is how to adorn our faith with outward cheer, beauty and attractiveness so as to satisfy the people that to become Christians is not synonymous with being clothed in sack-

cloth and sitting in ashes.

Protestant missions in India have been too slow to realize the important truth that in order to gain India for Christ speedily it must be done by means of natives. Hence the most important work of any mission is that of creating and developing a strong native agency. There are evidences which

show a recent awakening in this matter, for missions are devoting much more time and thought than formerly to the work of training a spiritual agency. There are today about twenty-eight Protestant theological seminaries in India. In these are found some 350 students of all grades undergoing training for Christian service. These schools have doubled in number and strength and multiplied even more in efficiency during the last decade. In this department of work the American missions are setting an example to the English. Indeed, the seminaries conducted by the Americans are better organized and much more aggressive than the others and contain among their students half the theologues of India. The only two fairly endowed seminaries in the land are those of our Dutch Reformed and our Methodist brethren. All these institutions are in their infancy and greatly need fostering and multiplying that the 800 native pastors of India may soon increase in numbers as in efficiency and power.

The recent delightful, but too brief and hurried, visit of "Father Endeavor" Clark to India is bearing fruit in the organization of many Endeavor Societies all over this land. I recently organized among my village congregations eleven societies and they have already brought new life into the midst of those struggling Christian people. The literature of the society is being translated into the various vernaculars and it is to be hoped that in a few years the society may become relatively as important an auxiliary and inspiration to the church in India as it has been to those of America. One thing is certain, namely, that a thorough awakening and utilization of the Christian youth of India must be the right arm of the church's power and the best assurance of the speedy turning of India to Christ. We missionaries of the board regret exceedingly Dr. Clark's determination to retire from the Prudential Committee and hope he may be prevailed upon to reconsider his decision. Would that the tide in the affairs of our dear board were such as to carry him and others like him into and not out of the management of its affairs. Many prayers are offered in missionary fields for this consummation.

India has received much of late from England in the direction of self-governing power, and yet the sudden autocratic act of the government of India, a couple of weeks ago, in changing the coinage of India from a silver to a gold basis, closing its mints and decreeing for the present that the rupee shall have a stable value-all this shows that England still holds the land with a strong grip. The financial condition of the land was critical. Whether this coup d'état will mend things remains to be seen. American experience shows that it is not a safe thing to legislate certain values to coins. The first result of this enactment, so far as we learn, was the closing of one or more silver mines in Nevada and others in Australia. Verily, we all are, financially at least, members of one body!

That trinity of evils—opium, drink and the social vice—with which the British Government in India has too clearly soiled its garments of late, continue to attract the attention of the English and Anglo-Indian public. There is little doubt that the British conscience is allowed to relax itself and

grow indifferent so soon as it sails east and south of the Red Sea. And this, more than the "need of revenue," must account for the government's questionable position in these matters. A visit to three terrible opium dens in Bombay and the universal drinking rage of the ordinary Anglo-Indian, and the consequent growth in the drinking habit among many once totally abstaining natives, has led me to the conviction that, however beneficent the English influence may be politically, from the moral standpoint they are losing a grand opportunity and are compromising their influence and endangering their future here.

Madura, July.

J. P. J.

CURRENT THOUGHT.

AT HOME.

Rev. Dr. Charles H. Parkhurst has climbed the Weissborn this summer, and he tells the readers of the Evangelist how it was done and what one's sensations are when he is 14,800 feet above the sea, or is walking on ledges of rock often not more than one foot wide where a fall on either side would precipitate one from 3,000 to 5,000 feet. He says: "Nobody knows what capacities of brilliancy there are locked up in such constellations as Scorpio and Sagittarius till he surveys them from a point 19,000 or 15,000 feet above the level of the sea. . . . Next to a baptism of the Holy Spirit, I know of no blessing that would prove so quickening and regenerative to the young men of my church as for them all to stand away upon these clear, bright hights, in the midst of these leagues and acres of superb isolation, and yield themselves up, body, mind and spirit, to the vast silence which reigns and the profound apocalypse which everywhere opens. Here there is nothing that is merely earthly, nothing small, nothing distracting, nothing unclean. No Tammany, no higher criticism, no bimetallism! Even the apostles had to be taken up into the mountain before they were qualified to descend with effect into the midst of common life and its most afflictive and repulsive contacts."

Rev. A. A. Berle writes to the Nation: "I have no hesitation in saying, after some years of eareful investigation, that in this country particularly the amount of literature published which is calculated to provoke crime is something enormous. Most of it, too, is in the English language rather than in some other, as is frequently supposed. There seems to be not much reason for doubting that this has a great'deal to do with the "native" preponderance of criminals-or, rather, we should say, the English-speaking preponderance. Taken in connection with Prof. J. J. McCook's tramp census and other recent investigations, it seems to appear that the 'dangerous' elements are not from the ranks of non-English-speaking

foreigners or their children." The Pilot sums up the result of the recent Catholic Congress in Chicago: "The encouragement to the workers to make straight aim for honest, worldly success, for the honor of their faith as well as for their own happiness, must have undeceived many who seem to believe that Catholicity, however great a help on our way to the other world, has little interest in making men more comfortable in this. The vigorous affirmation of the Catholic conviction of the right of private property, the encouragement to immigrants and others to form agricultural settlements, the judicious suggestions as to the state arbitration in labor troubles, set the church forth in a stronger light than ever as a bulwark against lawlessness and anarchy, whether native or imported; whether disguised in specious fallacies of brotherhood and equal right, or speaking its true language in bombs and bullets."

Sept. 20 was the Jewish day of atonement. The Jewish Messenger called upon the Jews of New York City to make it a day of practical atonement. It asked: "Why must the New York Ghetto be maintained? Why must sights be witnessed within a stone's throw of our merchant palaces on Broadway that are blots on our 'scutcheon? Why must our Russian-Polish brethren be allowed to drift by them. selves, without a genuine leader, with hardly a real friend, utterly at sea in their ignorance of American usages, to become a prey to the adroit anarchist and the willy missionary, until the flames of prejudice be more vigorously stirred and the cry of expulsion be raised? . . Let us not repeat the error of our European brethren and delay action until the evil has become a plague. Today is the opportunity. The best atonement is reparation. The thronging thousands in the New York Ghetto must be scattered and new homes found for them elsewhere."

The Church Standard now says, replying to a letter from Bishop Seymour in which he attempts to defend his wholesale charges of heterodoxy and deceit as existing "on every hand"in the Protestant Episcopal Church, for which the Church Standard recently rebuked him in the plainest way: "Bishop Seymous thinks that we have furnished proof of his assertion by admitting to our columns 'a let. ter from one of our bishops, in which the bold proposal was made to throw overboard the Thirty-nine Articles in the interest of so-called Christian unity.' Well, we are frank to say that we ourselves would be perfectly willing to throw the whole thirty-nine into the deepest hole of the Atlantic, and with them the Westminster Confession, the Augsburg Confession, the Helvetic Confession, the Decrees of the Council of Trent and every other national, provincial, papal and denominational philosophy of Christianity that was ever penned since the Council of Chalcedon, if e could thereby promote the cause of Christian unity. Yet we venture to think that we are neither liars nor hypocrites, and, if we were, it would not follow that 'on every hand bishops, doctors, distinguished laymen and ladies of wealth and position' throughout the Church 'are down with the malady and marked with the plague spots' of falsehood and treason."

ABROAD.

The Congregation of the Inquisition, the Congregation of the Index and the Pope have passed upon the articles by St. George Mivart on Happiness in Hell, published in the December, 1892, and February and April, 1893, numbers of the Nineteenth Century, and have forbidden any Roman Catholic, of "whatever rank or condition, to venture to publish in any place or language, or to read if published, or to keep in his possession, the aforesaid works." More than that, loyal Catholics are "bound to hand them over to the inquisitors of heresy under the penalties laid down in the index of forbidden books." Just how this decree was brought about is told by Rev. R. F. Clarke in the September Nineteenth Centwy. St. George Mivart has humbly acquiesced in the decree. Roma locuta est causa finita est.

The Fortnightly Review is the medium through which W. Beran Lewis gives a study of The Origins of Crime. Summing up Mr. Lewis says: "Insanity (simple) is probably the result of very complex social factors, not so intimately due to the agency of alcoholic excess as is the case with criminal degeneracy. Alcoholism, on the other hand, tends toward the production of epilepsy and the epileptoid states in offspring, and when indulged in to excess by this degenerate progeny tends to issue in the convulsive forms of insanity so often associated with criminal propensities. A large proportion of criminals show epilep'oid features

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and are to be regarded probably as the degenerate relics of an ancestry who have passed through the more acute stages of mental derangement. A large amount of juvenile depravity may be distinctly traced to those epilepvoid states inherited from an alcoholic or neurotic parentage."

THE RATIONALE OF THE SALVA-

BY ROLLIN L. HARTT.

As regards public opinion the Salvation Army has been singularly unfortunate. Scorned by the upper class and stoned by the lower, the army has gradually won its way to a position of general tolerance, but it must be admitted that the public really knows very little about the organization. The flippant approbation of the educated class has ignorantly taken the form of a fad. and the society woman who tells you she thoroughly indorses the work of the Salvation Army is likely to be a person whose knowledge on the subject is the result of a half-hour's perusal of In Darkest England. On the other hand, a large number of intelligent people condemn the army's methods without ever attending one of its services. Just why so extraordinary an institution is needed and just how it achieves such wonderful success is rarely understood.

The explanation is hardly more simple than one would expect, but the problem is half solved when one understands the life of the class for whose redemption the Salvation Army is laboring. Low birth and tainted nurture, dense ignorance and fantastic superstition, and the influences of degraded domestic and social intercourse, enhance the overwhelming temptations of the lower class. What Mr. Fiske calls "the brute inheritance" is peculiarly theirs. Homeless or sheltered in the colorless dwellings of the poor, they seek their amusements away from home. Intellectual pleasures find no response in their untrained minds, and they naturally enjoy a life of excitement. The ten-cent gallery at the variety show is one of their favorite resorts, for the blaze of light and color, the clamorous music, the coarse buffoonery and the rhythm of the dance calls for little mental exertion, while the variety of the program makes a minimum draught upon the attention. Far worse are the saloon, the sparring ring, the race course, the low dance hall and the gambling den; yet these are, in a great measure, the formative influences of the degraded class.

It is plain that such people will not care to go to church. The service is long, the sermon tedious and beyond their comprehension, and they feel that they are not welcome among well-dressed church-goers. In short, the church will have to alter its methods to compete with the low theater. The Salvation Army has already succeeded. The military aspect of the army, aside from its disciplinary power, is itself attractive, especially to scoffers and jeerers. It invites ridicule and appeals to the most irreverent motives to secure a hearing for the gospel of Jesus, and it sometimes happens that the very ones who have come to break up the meeting become converted instead. Beside its appeal to the eye, the uniform is a constant reminder of salvation wherever the soldiers go, and it is also a great moral protection to them, for a soldier

will be very reluctant to do anything to disgrace his uniform. I cannot help thinking that if certain people had "church member" written across their breasts they would be less often seen in questionable places or doing questionable things.

The music of the army is undeniably crude, but the noise is meant to be heard a long way off and to attract the hearer toward the meeting. The bass drum will even draw men out of the saloon, for it appeals to the universal small boy instinct to run after a procession. The tambourine is unique, inexpensive and easily played, and marks the time well. The choruses are, for the most part, excellent, and are set to catchy, martial airs and sung over and over again, till everybody learns the tune and joins in. After an army meeting they will ring in one's head for days, repeating again and again the message of salvation. Perhaps it is to the music as much as to anything else that the service owes its power, and it must be admitted that the army has at least one point of supremacy over the church, for no one ever goes to sleep in a Salvation Army meeting. I have found only one chorus that I thought at all objectionable, and that was, "We're a nuisance to the devil, yes we are!" which, after all, expresses an admirable sentiment.

The open air service has several distinct purposes. It shows the world that there are some Christians brave enough to say a word for their Master despite the jeers of the crowd. It certainly brings the gospel message to some who would never be reached by the church. It arrests attention on the part of the most indifferent and attracts a crowd who have nothing to do but follow a parade. Furthermore, it gives the army an opportunity of removing prejudice by letting every one know what its methods are. Whatever may be our feeling in regard to such a proceeding, we must remember that without this going out into the highways and hedges the army could never get a hearing. On the same principle, the sale of the War Cry by Salvation lasses, on the street and in saloons, advertises the work, and the money thus obtained supports head-

The indoor service is noisy and emotional, but it is chiefly through the emotions that the degraded class can be reached. Even in rescue missions, where the testimonies and speaking are of the more tempered cast, the singing has as great a power as the talking-perhaps more. What the army aims to do is to tell what it is worth to have a Saviour—a strong Deliverer from sin, a Friend who makes life bright and worth the living, a Redeemer who gives full assurance of future blessedness, a Comforter who is "a very present help in trouble"-all this testimony coming, not from a professional preacher, or couched in theological terms, but rudely spoken by members of the lower class in their own uncouth language. To be sure, the speakers often misinterpret their own experience, or adopt cant phrases from the very force of repetition, or get into ruts from hearing each other speak night after night. However, such testimony has great weight with the hearers, especially as it is always given in a joyful spirit and generally begins with "I'm glad," or "I'm thankful," or "I praise God."

One of the great difficulties in rescue missions is to hold an audience all through the evening. With the lower grade of men the impulse to go out of a service before it is over is almost irresistible, and the Salvavation Army aims to overcome this by making the meeting sensational and full of variety and doing some things that seem to the educated visitor quite absurd. But in this particular the army varies considerably in different places, and it is not fair to judge of the whole organization by a single corps any more than it is fair to judge of a great denomination by a single society.

So the meeting proceeds with song and testimony until the last half-hour, when, as the army people say, they "draw the meeting down" and the fun stops short. The Scripture lesson is read and expounded, generally by the captain, who preaches a ten-minute sermon, mingled with more or less of grotesque terrorism, and makes a vigorous appeal for immediate decision. The truth is crudely presented, but I have never heard the army's orthodoxy called in question. After the captain's talk some of the soldiers kneel and pray or sing a hymn of invitation, while others go down among the audience and deal with individuals personally. Here again is one of the chief elements of the Salvation Army's success, and though often no great tact is displayed yet some of the workers are possessed of wonderful insight and acumen. Those who desire a better life are asked to kneel at the "penitent form," and this public acknowledgment of Christ is a wonderful means of grace. Converts are invited to join the army if they wish to do so, and their names are put upon the recruiting list for probation before they are admitted to the

I have heard it said by persons of the upper class that Salvationists are "too lazy to work," or that they join the army because they "like to hear themselves talk." Only the officers are paid, and if the reader thinks that they are living in opulence on the proceeds of their work he will do well to visit some of these people in their homes. A meeting every night means an enormous nervous strain and the large amount of visiting required, together with the constant drafting of reports, keeps the officers busy most of the time, and it is hardly just to begrudge them the miserable pittance they have to live on when they have literally left all to follow Christ. As for the charge of vanity, I think one must, indeed, be very vain to indulge his love of approbation at the expense of ridicule and persecution. Military display is one thing, but dead cats, old cabbages and rotten eggs are quite another. People who think Salvationists are hypocrites may well ask themselves how long their own religious professions would stand the jeers and brickbats of a hooting mob, though this does not imply that the army is always and everywhere entirely beyond reproach, for the devil is perhaps as fond of a red Guernsey as he is of a Prince Albert coat.

Out of the fire of persecution comes the precious gold of Christian character. No one can be a Salvationist in secret or escape the attacks of the foe. The soldier grows strong at first in self-defense, then strong through unremitted labor. Christian culture in the soldier's meeting and the holiness

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meeting, the close fellowship of union in a common cause and the ever increasing hunger for souls yield a faith that finds its fit expression in the triumphant chorus:

> Then we'll lift up the banner on high, The Salvation banner of love; We'll fight beneath its colors till we die, Then we'll march to our home above!

Historically considered, the Salvation Army is a repetition of the great English evangelical revival of the last century under the Wesleys and their eloquent coadjutors. Again, may I not fairly say, it is a resurrection in these last days of the genius of the early church.

AN UNCONGREGATIONAL PRACTICE.

BY REV. D. T. FISKE, D.D., NEWBURYPORT.

Rev. Dr. Quint's article, Concerning Dismissing Councils, in the Congregationalist of June 8, is not only readable, as are all his articles, but is worth preserving, especially for the "hint" it gives "that the language employed in commending pastors and churches should have a reasonable regard for honesty."

I wish he had gone a step further and condemned altogether the practice of including in the "result of council" a commendation of the dismissed pastor. I know that something can be said in favor of this practice. It is of long standing, is wellnigh universal, has had the sanction of the best and wisest men of our denomination, and has, on the very face of it, a kind, fraternal look. Nevertheless, there are several good and weighty reasons that may be urged against this practice and that call for its discontinuance. It is no part of the legitimate business of a dismissing council. It is not what the council is asked to do. It is never included in the "letter missive." at least I never saw nor heard of a letter missive that requested a council not only to advise touching the dissolution of the pastoral relation, but also, if it should be deemed expedient to dismiss the pastor, to visé his credentials and certify to his intellectual, moral and ministerial qualities and commend him to the confidence of the churches. Now the "letter missive" is the sole charter of a council, giving and limiting its powers. No principle of Congregationalism is better established than this.

Strange that in this particular general practice should have run counter to correct theory and principle! And not only are dismissing councils unauthorized to give the dismissed pastor their indorsement and commendation, but they are incompetent to do it. The members of the council may be wise and good men, but usually they cannot or will not take time to make such a thorough investigation of the case as will enable them to pronounce a just opinion of a man's ministerial character and ability and success. Moreover, the ostensible reasons for a dissolution of the relation are in many cases not the real reasons, certainly not the only reasons. It may be that the pastor is indolent or ambitious or simply lacks tact or has been indiscreet, or, it may be, that some of the people believe him, justly or otherwise, to be chargeable with graver offenses.

The church is divided. Some retain their full confidence in him; others distrust him; all agree that it is best for him to leave. But before the council none are disposed

to prefer charges or to present the real grounds of dissatisfaction. They simply wish to be rid of their minister and to preserve the peace and unity of the church. If questioned they give evasive answers, and the most disaffected are willing that any who desire to do so may say kind and pleasant things of the pastor. The council, therefore, have to act in profound ignorance of the actual condition of affairs. They cannot get much light unless they are willing to spend days instead of hours and go into a thorough investigation. It is impossible for them to judge correctly who is most to blame, pastor or people, and who most deserves words of sympathy and commendation.

The way the result of council is usually made up does not entitle its commendatory utterances to any very great weight. It is voted to advise the dismission of the minister; a committee is appointed to prepare result; one member of the committee-not always the wisest-is asked to make a draft. He does it hastily-often in a few minuteswith the buzz of voices all about him. In the kindness of his heart he wishes to say pleasant things of a brother. He makes a free and indiscriminate use of laudatory epithets. His paper is read. The brethren, though they may inwardly smile a little at its rhetoric, to say nothing of its untruthfulness, do not like to criticise it, and so it is voted and signed by the moderator and scribe and published in the local papers, and so the minister goes off with flying colors and thoughtful men in the community, especially those outside the church, very likely begin to question the wisdom and honesty of councils. Well does Dr. Quint say, "The indiscriminate eulogies so widely adopted by dismissing councils have greatly tended to bring their utterances into con-

Not many years ago a council was called to dismiss the pastor of one of the churches in a city of this Commonwealth, concerning whom unfavorable rumors were afloat. The "result" was highly eulogistic of the brother dismissed. Shortly afterwards a gentleman, sitting in a colored barber's chair of that city, asked the barber if he did not wish he could change the color of his skin. "O," was the reply, "that's easily done. I have only to call a council and they will whitevash me." When dismissing councils undertake to do what the letters missive do not ask them to do, which in the circumstances they cannot do properly, there is a strong temptation to do a little easy whitewashing.

Another reason for discontinuing the practice under consideration is that it is needless. The regular dismission of a pastor does not impair his ministerial standing. In these days of frequent changes a minister may pass to the service of several churches in succession without giving the slightest occasion to question his eminent qualifications for the ministry. The credentials he received from the council that ordained him are good until another council called expressly for the purpose of investigation pronounce otherwise. A man is to be presumed innocent until he is proved guilty. If a man's ministerial standing needs indorsing to keep it good, let this be done by his membership in some association or conference.

Again, while this practice continues general the failure of a dismissing council to give a pastor the usual commendation is almost equivalent to his deposition from the ministry without trial. Occasionally a council, having discovered that there is some ground to suspect a man of unsoundness or indiscretion, have, without going into any careful investigation, simply dismissed him without an explanatory or commendatory word. This, as things now are. is a gross injustice. The man's good standing is lost. He is virtually deposed and can regain his ministerial standing only by a council called for the purpose. Such instances have occurred and are liable to occur as long as the present practice prevails.

But how can this practice be broken up? Two possible ways occur to me. First, let councils when called to dismiss eminent men of unquestioned ability and orthodoxy, like Dr. William M. Taylor, or Dr. R. S. Storrs, or Dr. S. E. Herrick, do in a business-like way what they are asked to do and there stop. Example will be contagious.

Second, let dismissing councils do their business with Presbyterian simplicity and say that the not giving of the usual commendation is not to be construed in the slightest degree to the prejudice of the dismissed brother. Even this addendum to the result would soon be needless and might be omitted. If not in these ways then in some other way may the evil practice be speedily discontinued, and all the people will say, Amen!

A POSSIBILITY IN THE SUMMER SCHOOL LINE.

BY A VISIONARY YOUNG DIVINE.

So far as this year is concerned the work of the numerous summer schools is practically completed and the attendants have returned to their ordinary vocations, their minds stored with varied and useful information and their lives enriched by novel experiences of one sort or another and contact with new types of people. It is not too late, however, to enter a suggestion for another year respecting an altogether different kind of summer school and one which, if it proved successful, might exert a wide and beneficial influence.

Why not have a summer school composed entirely of, conducted solely by and designed exclusively for evangelists and theo-logical professors? This may, at first, seem a queer combination, but think what mutual good might result. From time immemorial theological professors as a class have had the reputation of being cold, critical creatures, more interested in the variations of Hebrew verbs than in human beings, and far better acquainted with the five points of Calvinism than with the Five Points of New York City or the Seven Dials of London. It is charged upon them, with how much justice we do not pretend now to say, that they become so much interested in dissecting theological truth that they acquire a certain religious sang-froid not unlike the unimpassioned manner characteristic of medical men, and, further, that this frigidity of feeling is contagious and that the average student of divinity catches it before he has been three months an inmate of theological halls.

It is still further asserted that these grave and dignified theological professors grow somewhat indifferent to the practical concerns of the church, that they look suspiciously upon new organizations and new forms of activity, that they have no particular desire to reach the masses and that they never cipher away at the burning problems of the country town and of city evangeli-

On the other hand, it is generally admitted that evangelists, as a rule, possess a zeal which considerably outruns their knowledge; that while they usually have pretty stanch convictions of the truth as they see it, and are sometimes inclined to pose as champions of orthodoxy, they are not, after all, well enough grounded in systematic theology or ecclesiastic history or the philosophical basis of theism, or, in fact, in any of those things which are studied in the seminary, to be the wisest teachers of Christian truth. They are not the men to settle the question of errancy or inerrancy, for instance, or the future probation question, or the double Isaiah hypothesis, and when they leave the plain message of "repent and believe on the Lord Jesus Christ" and wander off into these fields of speculation, most of them show at once that they are a long way from their own pastures and the greatest kindness any one can do them is to take them gently by the hand and lead them back home.

If this be a fairly accurate characterization of professors and evangelists, the question arises, Would it not be possible for each to supplement what may be lacking in the other? We would not aver that what we have been saying applies to all theological professors and to all evangelists, and perhaps it does not apply as widely today as it would ten years ago. But, making due allowance for conspicuous exceptions, it is probably true that it would do the average professor of theology good to come into closer contact with the ferver and ardent purpose of the evangelist, while the latter would receive much benefit from sitting at the feet of the man of letters. Each, at the start, would have to bring himself to a teachable frame of mind, and, no doubt, their success or failure in doing this would determine the success or failure of the summer school. But this humiliation, if it were so considered, would be offset by the pleasing conviction on the part of each that he was become a missionary to the other.

The evangelist lecturing four hours a week for three weeks could probably give the theological professor more points on soul winning than all the previous years of evangelist would open his brother's eyes to the great, aggressive movements of our time; possibly he might induce him to climb up into a gospel cart and harangue an audience that could easily be gathered if it were generally known that a theological professor was going to try and preach in the open air. Then for as many hours of the session let the theological professor assume the rôle of instructor and try to filter some modern ideas of Bible study into the mind of his pupil. Let the professor make it clear that the higher criticism is not a bogy imported from Germany to scare timid followers of the Lord and to break up the church generally, but that, if prop

and better Bible. It would be a good thing, too, if the field of ecclesiastical history were opened enough to widen the horizon of thought and judgment, and to enable the evangelist to judge with a little more toleration and acumen current forms of alleged heresy.

The more we reflect on this subject the more it opens up before us and grows vast in its possibilities. We see how advantageous such a school would be, not only to the parties immediately concerned in it but indirectly to the Christian public, which has suffered quite patiently for many years from the frigidity of some seminary professors and the hardness of their hearts, as well as from the crudity of some evangelists and the rawness of their minds.

We are bold to prophesy that a summer spent together would double the usefulness of both professors and evangelists-it might be almost difficult to tell them apart at the end of the season. We are not quite sure what would be the best place for such a gathering. Northfield has come to be so thoroughly associated with the evangelistic element that, despite its attractions, we fear it would take some time for the theological professors to feel at home there. On the other hand, a university center like New Haven or Cambridge would perhaps have an overpowering effect on the evangelists, and chill their zeal to such an extent that they would have little left for themselves, to say nothing about anybody else. At Chautauqua there are too many worldly people around who would, perhaps, want to go to the lectures just for the fad of the thing. Possibly the old frame building out at Concord, where the summer school of philosophy had its day and ceased to be, could be rehabilitated for our proposed summer school. At all events the details could be easily arranged provided a general and urgent.desire shall make itself felt during the next twelve months for such a school.

STATE BUILDINGS AT THE FAIR.

Of course every loyal son of the old Bay State will seek the Massachusetts Building, lounge in its parlors, read the Springfield and Boston papers, ascend the old colonial staircase, chat with a Mt. Holyoke graduate, one of its courteous guardians, look at the old relics, pictures and paintings, stand before the old-fashioned fireplace and write letters home from under its roof. A strange sense of homelikeness comes over one in this charming house after a tramp through the queer Oriental scenes of the Midway Plaisance. The building is a reproduction of his life had yielded him. Moreover, the the historic residence of John Hancock and cost the State \$50,000.

> But there are nearly two score other State buildings, which are always filled by admiring natives or residents of the respective States. It is amusing to study character as seen in these structures, which afford a temporary resting place for visitors-the tired mother with her child in arms, the farmer with coat off mopping his face with a red bandana, buxom maidens eating their lunch, perfectly oblivious of the passing crowd, the rustic shouting to his comrade: "Come on now, let's settle down to a square meal." Grandpa and grandma, with wondering eyes, gaze upon the products of their own State, amazed at its resources as seen

erly employed, it may give them a richer in the products of the soil, from the waving grain to the mammoth forest trees. The delicate taste of women is betrayed everywhere. For instance, in Illinois you are startled by the sight of a farm with its surroundings-barns, fences, cornfields, men, women, laden wagons of hay-as "natural as life," all made of cereals deftly arranged on the wall, the colors blending in perfect harmony.

> The peculiar characteristic of the California house is that its walls are a close imitation of adobe, and its main features a reproduction of the old Jesuit Mission as seen at Santa Barbara. As you walk through its avenues and look upon the tropical fruits and stand under the palm and walk on the open roof garden, you are no longer on Lake Michigan, but in "dear, delightful, dreamy Santa Barbara." Minerals, petrified woods, landscapes in relief, fruits, flowers, salute you. In the center, on a huge pedestal, is a knight in armor on horseback made entirely of prunes. Florida possesses a most characteristic structure. Its design is original and historic, it being a reproduction of the old Fort Marion, with its bridge, moat, watchtower, parapet. Instead of fierce Apache warriors confined within its walls, the peaceful and amiable citizens of the sunny South wind in and out among tropical plants and ferns. In striking contrast is the New Hampshire Building, in imitation of a Swiss balconied chalet, symbolizing the "Switzerland of America." The grotto" fills a large room and is so arranged that walking around it you look out upon the New Hampshire ravines and mountains. Virginia tells its story of the past by an exact representation of Mt. Vernon, twostoried, with attic and rooms exactly as in the days of Washington, the old clock in the hall, antique sofas and pictures, heirlooms from old Virginia families, old negroes, assistants of the lady in charge, who has sought to reproduce in every particular an old home of the colonial period. The New York Building is of the palatial order outside and inside. Mosaics, the richest that have ever been done in this country. paintings adapted from Pompeian designs, not previously used by any artist, staircases, halls, dome, electric lights, all in the most elaborate style, attest the hearty good will toward its successful rival of the State that made so strong a demand that the exposition should be held in its own great city.

Vermont's unique edifice represents an outlay of \$15,000. It is an artistic gem, a credit to its own architect, Jarvis Hunt of Weathersfield. Its idea is to show in classic form of architecture one of its leading industries-white marble embodied in a Pompeian residence, with pillars, vestibule, court and fountain. Connecticut is not behind its neighbors, and presents a high grade residence of today, with circular windows and piazza, with dormer windows, balustrade, tiled floors, paneled walls and Dutch mantels.

These buildings are grouped together on shady avenues, which wind in and out under forest trees through which the lake breezes rustle. They awaken the love and loyalty of the citizens of each State for their own commonwealth. We only allude to a few and omit many suggestive and attractive buildings of other States and nations as well that repay a visit. 6. E. B.

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HISTORICAL DEVELOPMENT OF THE RELIGIOUS NEWSPAPER.

[A paper read at the Religious Press Congress in Chicago.]

BY REV. HOWARD A. BRIDGMAN.

Like every other institution the religious newspaper had a beginning, and like many another its precise origin has been the subject of earnest and, at times, sharp dispute, If we can agree on a definition we are in a way to discover the pioneer in the field of religious journalism. We must confine our researches to this country, for the material is not at hand wherewith to investigate the beginning and progress of religious journalism on the other side of the water, and indeed the development of the religious newspaper in Great Britain has been not only subsequent to but along such totally different lines from American religious journalism that it need not enter as a factor into our present discussion.

As long ago as 1743 a little sheet called Prince's Christian History was published in Boston weekly, devoted mainly to accounts of revivals, there having been a great religious awakening in 1740, the effects of which made the years immediately following notable. In the latter part of the eighteenth century other periodicals, mainly of the missionary order and entirely religious in their scope, came into being. Coming down to 1808 we find the first number of the Herald of Gospel Liberty, a four-page publication, the size of the page being 10 x 8½ inches, and the date and place being Sept. 1. Portsmouth, N. H.

If this style of publication, made up of a description of the state of religion in different sections of the country, of a poem on Redeeming Love, a long, hortatory address to the public and a single pious anecdote, be considered the prototype of the modern religious newspaper then no doubt the Herald of Gospel Liberty is entitled to the honor of precedence. Close upon its heels, however, would press for recognition the Religious Remembrancer. started in Philadelphia, Sept. 4, 1813, of which today the Christian Observer of Louisville is the continuator, and the Weekly Recorder, begun at Chillicothe, O., July 5, 1814, which subsequently was absorbed by the Presbyterian Banner of Pittsburg.

Two other claimants also to early venturing upon the unknown sea of religious journalism would be the Christian Monitor of Richmond and the Christian Visitant of Albany, both of which appeared in 1815. These four or five publications either had their day and ceased to be or else in the course of time suffered so much of a metamorphosis that their modern successors bear so little resemblance to them that it is difficult for a most observant evolutionist to see in them what Professor Drummond would call "vestigial remains" of their remote ancestors.

At any rate, a distinctively new era dates from the year 1816, when Nathaniel Willis came from Portland, Me., to Boston to plant, in connection with the elder and younger Morse, the Boston Recorder, the first issue of which bears the date of Jan. 3, 1816. This energetic and competent journalist, though he has now been dead twenty years, has earned lasting fame not only as one of the originators of the Boston Recorder and its moving spirit until 1844, but as the projector of the Youth's Companion. The seed-thought in his mind was the desire to graft upon the common newspaper of that day the religious element. The intention was to combine in one sheet religious and secular intelligence, thus furnishing a paper which should enable its reader to keep abreast of movements in the political and commercial world as well as in the eccle-siastical and theological realm. This purpose is well set forth by this extract from the prospectus printed in the first number of the Recorder:

The Recorder will be a newspaper complete in all the departments of a newspaper. This part of the plan was adopted with a view to give the widest possible circulation to the religious intelligence. It was hoped that by uniting itself with the interesting and popular information of the newspaper the religious intelligence might be extensively introduced into families and places where, otherwise, it would have remained unknown.

The same impulse led to the starting only seven years later of the New York Observer, of which Mr. S. E. Morse was one of the founders, No pent-up Utica contracted its ambition certainly, for it announced at the outset that it would contain a summary of intelligence on every subject in which the community is interested. This fact that both the Recorder and the Observer were started with the primary purpose of utilizing the existing newspaper for an evangelical end needs to be borne in mind in order to understand the subsequent development of religious newspapers, and it settles once for all the question of priority, for certainly up to the beginning of these sheets there was no periodical which covered both the religious and the secular sphere. Our modern religious journalism is the development of the seed planted by Morse and Willis rather than the expansion of the earlier idea. It seems that at that time the secular newspapers did not stand high in the esteem of Christian people. They were considered partisan and under the control of political demagogues, and their influence was deemed unwholesome. Hence arose the need of papers which should not only cover the ground occupied by existing journals, but which should introduce as much religious matter and should send the two broadcast together through the community. Another direct impulse to the starting of the Recorder and the Observer came from the state of the church at the beginning of this century. The missionary fire was just beginning to burn in the hearts of God's people. Five years before the Recorder was started, the American Board of Commissioners for Foreign Missions was organized. Other missionary, tract, Bible and philanthropic sccieties were soon in the field. It was a time of religious activity along many lines, and the new evangelical spirit which was stirring throughout the church like a soft spring breeze after the wintry formalism of eighteenth century religion demanded expression, sought intelligence from mission fields and coveted a chance to give to others a concrete embodiment of its faith and hope.

Thus the religious newspaper came to be, and it is interesting to note that its birth was the product of two forces which have always been influential in bringing about the forward movements in the church—the Christian life striving to make itself known for its own sake, and, on the other hand, striving to make itself felt for the world's sake.

The Recorder was not a lusty infant by any means. Proprietor Willis and Editor Morse did not work together very long; the friction that marked their relations with each other was, perhaps, the foreshadowing of the antagonism between the counting-room and the editorial office, from which in these later years not even religious papers have been altogether exempt. At any rate, Mr. Willis's name ceased to appear in the course of a month or two, and the Morses carried it alone for three or four months, when Willis's courage evidently revived and he renewed his connection with the paper. But a few months after that young Morse retired, giving as his reason that his remuneration was wholly inadequate. Then Publisher Willis secured as a coadjutor a clergyman without a parish-there seem to have been a few of them about Boston then as now-and urged subscribers in arrear to supply the sinews of war by a speedy remittance of what was due.

But the religious newspaper had come to

stay and it soon got on its feet. One of the best proofs of its success was the tribute of imitation, for within six weeks from the com mencement of the Recorder proposals for the establishment of religious newspapers were issued in Connecticut and New York, and, singularly enough, in the course of the first year between twenty and thirty country newspapers adopted to some extent the plan of the Recorder and inserted columns of religious news in their regular edition. Score one for the influence of the religious upon the secular press. In the course of a dozen or fifteen years all the leading denominations had their organs modeled on substantially the same pat-The number in 1825 is stated at 100. The Recorder and Observer, be it said, while the one in time came to represent particularly the Congregationalists and the other the Presbyterians, were not at the start distinctively denominational, for the early numbers of the Recorder report ecclesiastical events in Episco. palian circles and the first issue of the Observer contains among its indorsements a hearty one from an Episcopalian rector of New York City. Down to 1833 the religious newspapers seemed to have flourished quite as vigorously as the secular. About that time, indeed, their combined circulation in New York City exceeded the aggregate circulation of all the secular papers and all the other periodicals published in the metropolis. Then came a new and startling era in daily journalism in the establishment of the New York Sun as a penny daily, and from that time on the secular papers have outstripped the religious in circulation.

As respects the form and external appearance of religious newspapers the years have witnessed a marked development both in the way of increase and decrease of size. The Recorder started with four pages of the royal size, 20 x 121, and five columns to a page. It and the Observer as well enlarged their borders as time went on, and again enlarged them, as other papers did, too, until the prevailing page along in the forties came to be so large and ponderous as to make the holding of the paper a weariness to the flesh. In due time came the break to the eight-page form, with a considerable curtailment in the size of the page. The next step in evolution for many of the papers was the quarto form, varying in its size and bringing about a large increase in the number of pages. The papers which have been started in more recent years have begun with the quarto form, and on the part of the papers which now issue a blanket sheet there is a growing tendency to adopt the same style. Probably from one-quarter to one-third of our religious papers have already come to it. The extreme of development in this direction has been reached in such papers as the Interior, the Churchman, the Christian Union and the Congregationalist. Along with this modification came a larger use of illustrations.

Some intimation has already been given in setting forth the purpose which created the religious newspaper of the character of its contents. Its evolution in this respect has been quite as marked as in its typographical appearance. The journalist's first question always is, "Where shall I get the material Naturally, in wherewith to fill my pages? the early days, the sources of supply were limited, and as respects religious intelligence recourse was had to the reports of missionary societies, printed volumes of sermons and the foreign magazines. The summary of secular news could, to some extent at least, be made up from the dailies; but inasmuch as the larger proportion of space was devoted to religious matter there could not at the first have been a great superabundance of material from which to cull. Apparently the arrival of foreign reviews with fresh intelligence from mission fields was eagerly awaited, and they were considered a valuable, if not indispensable, source of supply.

The practice early established itself of reporting quite fully the annual meetings of the benevolent societies and of publishing in full the reports of secretaries of managing committees, while, with an evident disposition to cater to the secular reader, the messages of the Presidents and other state papers found their way almost bodily into the columns. Certainly never since these early days have annual reports and extended papers been treated with the deference then accorded them. People died in those days, too, just as they do now, and obituaries occupy a prominent place and are couched, most of them, in that glowing language so readily adopted by friends of the deceased when the objects of their affection have passed beyond the need of their sympathy and succor.

It was a gala day, too, for long articles. Communications ranging in length from two to five columns on such subjects as A Hindu Funeral, The Fall of Man and Its Effects, Christianity Among the Hottentots, The Bible in Africa, The Burning of Families in British India, The Utility of Tracts and Damnable Heresies Described and Defined were spread before the reader with utter disregard, apparently, of the fact that there were some chores to be done around the house even on Sunday.

The sketchy, anecdotal element in time began to wedge its way in in the form of affecting descriptions of deathbed scenes of a child six years old, or of a homily designed for youthful readers and entitled Little Lucy, or the Carcless Child Rebuked, or of singular dispensations of Providence, like the killing by lightning, at church, of two women, or the sudden death of a blasphemer in the cornfield just after he had dared to remonstrate with the Almighty for creating a misshapen ear of corn. This was headed up with the caption, Awful, but Authentic Occurrence!

The evolution of the various departments is an interesting phase of our subject. They came along in due time, one after the other. as circumstances warranted more specializing. The home and family soon were recognized as an integral part of the constituency and the children gained special recognition. Poetry, too, had its place almost from the beginning, though not a large one. Either native bards were somewhat backward with their warblings or else the standard authors were preferred, for such classics as Moore's Last Rose of Summer and Byron's Destruction of Sennacherib, as well as the effusions of James Montgomery, were popular. The agricultural department was an early feature and reviews of the markets were introduced, evidently to keep the secular side balanced up. Book reviews occupied more space as literature began to be more plentiful. Correspondence from different centers in this country and from foreign lands was added, followed in time by chatty letters of travel. Political letters from Washington became a feature of not a few papers and the sphere of reporting was enlarged to include college Commencements and other events not strictly ecclesiastical.

When the Sunday school had fully vindicated its right to be considered an arm of the church it, too, gained its special department, and the rise of the international system brought with it the publishing of comments on the current lesson, while the Christian Endeavor movement has induced almost every paper to give it its special place. Indeed, the starting of organs exclusively in the interests of the Sunday school, the Christian Endeavor Society, the Boys' Brigade and the Brotherhoods is but the carrying to a further stage of development this tendency to specialize.

Thus it will be seen that while the earlier object of furnishing religious intelligence has not been minimized there has been wide expansion in the direction of publishing matter of a devotional, theological, practical and miscelianeous order. Indeed, the drift has always

been so strong in this direction that in 1866 a certain religious editor expressed his grave doubt of the wisdom of running off into exciping light literature, and adds, "Since the feminine imagination particularly has become so prolific, the amount of manuscript of this kind thrown into the market is amazing."

With the advent of the paid contributor came a marked improvement in the quality of the work. To be sure, the number of religious papers that pay today for all their contributions can probably be counted on the fingers of two hands, but among them, at least, is a friendly rivalry to secure the best writers representing all denominations and all lands.

The symposium idea is a comparatively recent feature, and has been developed to an admirable extent and with valuable results by two or three prominent newspapers, while special numbers at different seasons of the year embody journalistic inventiveness and make creditable exponents of the art of religious journalism. It is significant that it is only within a score of years that any special attention has been paid to either Christmas or Easter.

The evolution of these varied features has. of course, modified to some extent the original idea of the juxtaposition of the secular and the religious elements; whereas there was a hard and sharp line dividing, now the two have inter-blended, let us trust, not to the secularizing of religion, but rather to the Christianizing of secularities. No doubt, at times and in some cases, there has been what may seem to some an excessive development of the secular and literary side. Indeed, some twenty-five years ago we find a New York religious paper remarking that if an esteemed religious contemporary, published in the same city, had a little religion in it it would have a little of everything.

The stanch old New York Observer has perhaps succeeded better than most of its confreres in keeping the two departments distinct, but within a year or two it has done away with its time-honored labels, "Secular Department" and "Religious Department," which it established in 1851 with a view, quoting its own language, "to preserve the reader from the temptation to peruse on the Sabbath what is not suited to the sacredness of that holy day." As yet no great moral deterioration has been noticed in the Observer's constituency.

In no other branch of religious journalism is progress observable more than in the editorial utterances. For the first few years these occupied a small and inconspicuous place, and could not have been considered by the editors or by the readers an influential feature of the paper. It was not long, however, before the editorials began to gain in length and weight and variety and to have a correspondingly better position. Paragraphing comes into vogue in due time and has maintained its place, and probably some of the best paragraph writing in modern journalism is that done for the religious press, not only in summarizing religious events and movements but in the way of recording and interpreting the march of civilization.

There must be a certain amount of repetition as the years roll on, and as one looks over a long file of papers certain editorial utterances appropriate to the beginning of the year and its close, as well as admonitions to Christians starting for and returning from their vacations, get to have a familiar ring. An unfailing resource for the religious editor has been the materialism, the unbelief and the Sabbath desecration of the age. Judging by the files there has never been a moment from 1816 down to the present hour when all these evils were not stalking abroad in the land, menacing the future of the church and of the nation.

All in all, however, the columns of the reli-

gious papers are as satisfactory a mirror of the progress of the church and of the nation as is obtainable today. We trace through them the rise and fall of systems of theology; we see how at one time Millerism, at another time Perfectionism, and at another time Socialism, sprang up to influence for good or for ill the thought of the church. We hear the echoes of hot theological strife ranging from those ancient fights over the authorship of sin and natural and moral ability to the modern pugilism over inerrancy and future probation. We follow the church's warfare with intemperance, slavery and other sins; we see the gradual but certain advance of the kingdom of heaven, new organizations arising as new opportunities challenge the soldiers of the cross. We see the first faint stirrings of the modern spirit which has created institutional churches and rescue missions and college settlements and led the church out into the great and ever enlarging field of social Christianity.

As we review the history of three-fourths of a century of religious journalism the conviction grows that it represents a vast amount of faithful and devoted work on the part of men who have been as distinctly called to their spheres as Beecher was to the pulpit or Carey to the mission field. The impersonality which enwraps so much of the best journalistic endeavor makes it impossible to pay a personal tribute to the men who have been the creative and molding forces in religious journalism; but surely journalists like the Morses and the Primes, like Nathaniel Willis and Henry M. Dexter, and Charles A. Richardson and Montford and Curry and Wayland and Gray, and a host of others equally worthy of mention, are entitled to praise and to renown. They and men like them have been the wheel horses of religious journalism. Occasionally a paper has attained an ephemeral success and an inflated circulation by hitching its wagon to some brilliant pulpit star in the hope that his reputation would accelerate the pace of the vehicle; but in the long run these imported editors have not contributed much either to the science or to the art of journalism. Progress has been made through the faithful, persistent, conscientious work of men who have devoted their best energies and their best years to the profession and to whom our craft is proud to point as its representatives.

The hold which the family religious newspaper has gained upon the Christian community is hard to estimate. There are scores of men and women up and down this land who were trained to cherish a reverence for their family newspaper second only to their veneration of the Bible. Many of them, indeed, learned their letters from the bold titles on the first page. How eagerly the family watched its coming! What instruction, inspiration, stimulus, sympathy and cheer it has brought to thousands of homes!

Corresponding to the influence of the religious newspaper upon the individual has been its effect upon the church and the nation. No doubt the religious press has been at times apathetle in its devotion to particular reforms, and no doubt at other times it has erred in championing, or in failing to champion, certain types of theology. But many a telling blow has it dealt for truth and right. And it has striven to hold before the churches high ideals of Christian life and service. Whatever shiftings of theological emphasis the years have witnessed, whatever mighty advances of the kingdom of heaven, whatever progress the church has made toward a truer understanding of the Son of Man and a more passionate yearning to bring humanity under His mastership, toward all these ends the religious press has exerted a continuous and powerful influence. Its history is but the prophecy of better service in the years to come and of a richer and nobler life for the children of men.

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The Home

OUR ONLY DAY.

Were this our only day, Did not our yesterdays and morrows give To hope and memory their interplay, How would we bear to live?

Not merely what we are. But what we were and what we are to be, Make up our life-the far days each a star, The near days nebulæ.

At once would love forget Its keen pursuits and coy delays of bliss, And its delicious pangs of fond regret, Were there no day but this.

And who, to win a friend, Would to the secrets of his heart invite A fellowship that would begin and end Between a night and night?

Who, too, would pause to prate Of insult, or remember slight or scorn, Who would this night lie down to sleep with hate.

Were there to be no morn?

Who would take heed to wrong. To misery's complaint or pity's call, The long wail of the weak against the strong, If this one day were all?

And what were wealth with shame, The vanity of office, pride of caste, The winy sparkle of the bubble fame, If this day were the last?

Ay, what were all days worth, Were there no looking backward or before-If every human life that drops to earth Were lost forevermore

But each day is a link Of days that pass and never pass away; For memory and hope-to live, to think-Each is our only day.

-Coates Kinney.

Some instructive replies from a variety of sources are given in the Lutheran Observer to the question: What do you regard as the most serious neglect of parents in the government of their children? Nearly all the respondents agreed that a fundamental lack is parental authority. Fathers and mothers may admonish but they do not restrain their children, who have their own way in everything and cease to recognize the divine right of parents. And even if there be a degree of authority in other matters, there is no real training in soul culture. Other forms of neglect which were cited were permitting children to be out after dark, the failure of parents to set a good example, no realization of their own duty and no agreement between themselves as to the best methods of family government. Several spoke of the decadence of family and public worship as influential in awakening no sense of moral responsibility in children. Doubtless the same question, if put to the constituents of our own or any other religious journal, would elicit similar answers, as the faults mentioned are not local but generic.

There are indications that a more Christian sentiment prevails than formerly in respect to the sacredness of articles belonging to those members of the household who have passed beyond our earthly sight. We are beginning to realize that the highest expression of our love to them is to make such things subserve the needs of others,

as illustrated in the experience embodied in the article entitled "Not Strapped to Them." This incident recalls the case of a wealthy woman who had tried in vain to persuade a poorer neighbor to attend church. Presently death took from the former a lovely child and soon after the funeral most of the little one's clothing and playthings were sent to the children in the humbler home. The act accomplished what no words had been able to effect and was more truly sacred than the most tender hoarding of the treasures. A Sabbath school class recently honored a beloved teacher by substituting for an expensive floral offering at her funeral a simple cluster of lilies of the valley. The rest of the money was sent to a local charity in her name. Some people mark the anniversary of heavenly birthdays by special ministry to the sick, the poor or the lonely. Thus, in one way and another, is sorrow learning to express itself unselfishly.

BIBLE STORIES.

BY HARRIET PRESCOTT SPOFFORD.

We wonder if those who have to occupy the minds of children on dull Sundays and other days always remember what a fund of entertainment is at their command in the innumerable stories of the Old Testament. It is seldom or never that those who have tried it fail to arouse the interest of children in these recitals. We ourselves have seen many a child's lip quiver over the sacrifice of Isaac, have seen sides taken in the rivalries of Esau and Jacob: the account of Joseph's coat of many colors and the marvels of his career bring a flock of eager listeners, and that of the baby Moses and Miriam, the prototype of all elder sisters, seem as realistic to them as if happening in the family today; while we have known children in the tall meadow grass or in the ranks of the growing corn to play the children of Israel in the parting of the Red Sea with all the dramatic intensity that they carry into most of their other games.

There is the story of little Samuel, which is very apt, for the time being, to kindle a pious strain of feeling; the simple and sweet idyl of Ruth; the gorgeous recital of the Persian splendors of Queen Esther and the king beneath the palms of Shushan; the story of Ehud, which reads like a Nihilist narrative: the romantic one of Gideon and his lamps; the description of Shamgar killing six hundred with his ox-goad, which always fires a boy's heart; while the supernatural wonders in the lives of Elijah and Elisha fill an imaginative child with poetry. The anointing of Saul and all his strong, proud, sorrowful story, the cleansing of Naaman, the leper, the building of the temple and the historic and legendary greatness of Solomon-these will hold any child breathless.

And where is there anything to equal the history of David from the day when he was found, ruddy and of a beautiful countenance, slaying the giant with the pebbles from a brook, quieting the angry nerves of Saul by the music of harp and voice, with the mention of his beautiful love for Jonathan and Jonathan's even more beautiful love for him? Then all the stormy strifes ensuing, not forgetting the wild glory of the story of the three men at the cave of Adullam who, when the desperate and heartsick king longed for a draught from the well of Bethlehem, broke through the hostile host and brought the water, which the king refused to drink as too costly at such a price and poured out in sacrifice, not forgetting either his grief over the little dead child when he said, "I shall go to him but he shall not return to me," nor his lament for Absalom-what can equal the story of this man, with all his faults and all his glories the greatest, the most human, the most beautiful, the most lovable of kings?

Then there is the triumphant story of little Joash, concealed in the bed-chamber by his aunt at the time of the slaying of the king's sons by Queen Athaliah's orders. and, when he was seven years old, brought out by the high priest into the temple, guarded by the captains of the hundreds, sword in hand and crowned with the king's crown on his little locks. At the noise of the people the queen, Athaliah, runs into the temple and seeing the boy standing by a pillar, with the princes and the trumpeters, rends her clothes and cries, "Treason!" and is made away with by the officers of the host. And there is the story that Isaiah tells of himself when he saw God and the seraphim, and the angel laid the live coal on his lips, and he heard the Lord say, "Who will go for us?" and he writes, "Then said I, Here am 1! Send me!"

These stories and such as these, a multitude, indeed, are to children a library of history, of morals, of poetry, of beauty, and the child that has them in mind has already a literature.

"NOT STRAPPED TO THEM."

BY MARIAN CHARLES.

Sitting in an upper room where I had caused to be placed the dear, familiar things which belonged to my precious dead, I was vainly trying to think what should be done with them. There were the dear little garments and toys and dollies, the empty crib and chair of our only child, while on the other side of the room were books, notebooks, sermon plans and manuscripts of the little one's father. Thus surrounded I sat, with the bitter, eager yearning of soul

. . . for the touch of a vanished hand, And the sound of a voice that is still,

which only a woman as desolate as I understands. Presently I was told that the pastor who had taken the place of my husband was waiting to see me. Almost paralyzed with suffering I went and said something to him of what I had been trying to do. "They are all so precious to me," I exclaimed, "that I cannot put them away, and yet the sight of them is keeping me ill by recalling associations which only mock me by their pathos."

"Yes, my poor child," said good Dr. -"I know, but let me talk to you. In my attic is a kind of wooden machine, which I had made for one of my boys in his infancy, when we feared that he would never walk. We strapped him into it, and slowly but finally, through its help, the child gained the use of his limbs. I keep this machine still, in recognition of the blessing it was to us. But do you fancy that I grieve because our boy can now walk and is no longer strapped to that frame of oak? Try to think in this manner of your precious things The sermons which you have known from text to benediction, the empty chairs and

little crib are but mere tools, things which were once needful but are not now. Be glad that they were helpfully used while they were essential, but be joyously thankful now that the aching bodies and brains are no longer strapped to the machinery of mere things. Keep them, if you will, but it were more like your dear ones to place them where they shall still serve. Only in thought and deed do not keep your risen, glorified ones still strapped to earth's tools—mere things."

To almost every woman comes, sooner or later, the sad duty of trying to care for the belongings of those whose graves are in her heart. Is not my pastor's deeper, spiritual thought just what the sympathizing All-father would have us carry into the performance of this sad service?

"Things, mere things," we cling to because they seem all there is left us of our sweet home life. But this is all morbid sentimentality. The real possessions are the blessed spiritual memories—the treasures which time's moth and rust cannot destroy. Why, then, pack away books to become musty and garments for the moths to feed upon? The books may be given where they will still help some one to a larger soul life, and the little clothes can relieve some tired, overworked mother until we can almost fancy them spiritual garments which our own hands have fashioned and our dear little angel has lovingly placed on the person of some other of Jesus' messengers.

So helpful has been this thought to me that I can now handle these dear things with a smile on my lips as well as in my heart that no "strap" now binds them fast to my own life. In the heavenly home there is no need of them. And it is dishonoring the Master to withhold them from His service.

You would gladly give to some friend any tool in your possession which would help him in the erection of his house of wood or bricks. Give him for the development of his spiritual temple which he is building your choicest gifts of sympathy, unselfishness and love—gifts which must always go with the things associated with the life of your risen ones. Thus you will find your heart singing for joy because you are no longer "strapped to them."

TALKS WITH GIRLS.

BY EUNICE DALE EVERETT.

You have read stories and poetry enough and have seen enough of real life to have found out the truth of the old saying, "Love rules the court, the camp, the grove." If you have already yielded to its potent sway words of caution or advice will probably be of no use. You will not listen to them. Let us hope you do not need them. But perhaps some of you have secretly longed for the time when you should experience the grand passion. Others, it may be, have given little thought to the matter, but have quietly taken it for granted that you would fall in love some day, marry and "live happy ever after."

The time has gone by when marriage is the only portal through which a woman can reach a useful and happy life. Look about among your neighbors and see the many self-respecting and respected, lovely and lovable women who have reached middle life unmarried. Not long ago I had

occasion to look up the statistics of one of our women's colleges and I was much interested in the fact that of 492 students who had been graduated ten or more years only 244, not quite one-half, were married. From the account given of the other 248 it was evident that they were by no means anxious and aimless." If you do not marry you will find yourselves in excellen company. In view of the fact that there are in the older portions of our country many more women than men, it would be well for you to consider the possibility remaining unmarried and be prepared that contingency.

Yet the ideal life for man or woman doubtless that in which each finds its complement in that of the other. It is just because I cannot bear the thought that one of you should marry from any other than the highest motive, love-a love that will endure the strain of real life, that I have dwelt on the possibility of your remaining unmarried. If you are in doubt whether you love a man well enough to marry him you may be sure you do not. If you even suspect that you are influenced by a fear that you may not have another chance and may die an old maid (an epithet responsible for many a loveless marriage) you would better say no at once.

Do not marry the most respectable man merely for a home or position, unless you have that "healthy dullness and cheerful insensibility" which Thackeray says avoids "a deal of grief and care and other harmful excitement." Some natures are less sensitive than others. Happy lives may result from a union founded on mutual respect and convenience, but the experiment is an extremely hazardous one. A young woman of my acquaintance left a comfortable home and a good position as a teacher to marry a man who, though respectable and kind, had little to offer in the way of education, business ability or property. In less than six months she was warning all her unmarried friends never to do "such a foolish thing." Few are so frank in owning a mistake of this kind, but we have reason to fear that hers was not an exceptional experience. Had she really loved the man, she would not so soon have wearied of life with him.

Beware of the counterfeit passion. Some emotional natures fall in love and out again easily. Many a calm matron or staid spinster could tell you tales of early experiences which they learned to be ashamed of and to regret. "Perhaps," says Thackeray, "all early love affairs ought to be strangled or drowned like so many blind kittens." Often a little diversion, change of air or hard study will cause them to die a natural death. But true love when misplaced is not so easy to conquer. It may take months or even years. Yet remember the words of a wise woman: "There may be broken hearts and blighted lives, but for the most part they are selfish hearts and wasted lives."

Before you marry be sure not only that you are in love, but that your affianced is in love with you. If he has had a new sweetheart every six months be cautious and give him a long test. Better be disappointed before marriage than after. Better a broken engagement than an unhappy union or a divorce. If he cannot give up some bad habit now to please you, do not

imagine he will after you are married. Yet do not look for absolute perfection in any man. Remember no man will find it in you. I doubt if true love is so blind as some would have us think. Was it not a very weak woman who said, "If dear John were not absolutely perfect I am sure I should be the first one to find it out"? A great love will love on in spite of recognized defects. I can leave you with no more true or beautiful words than those of the poet Shelley:

All love is sweet, Given or returned. They who inspire it most are fortunate, but those who feel it most Are happier still.

A CORNER IN CORK.

BY HELEN MARSHALL NORTH.

Down in the Forestry Building at the World's Fair is a quaint little pavilion made of cork, surrounded by cork and filled with cork and its products. It fairly makes one light-headed to visit it, because, you know, if the lake which is tossing up great waves on the beach close by should suddenly overflow and the waters rise even so high as the fifty or less storied buildings of the city, still this cork pavilion would calmly float on top above it all.

The columns which support this pavilion are fifteen feet high and are made of 128 segments of cork placed above each other. They support a pretty cork roof, but if the four pillars were to run away some day to see the fireworks or for a stroll in the Midway Plaisance and the roof were to fall it could do little harm because it is so light.

In front of the pavilion is a large section of a cork tree, and perhaps you will be surprised to learn that cork, one of the lightest of substances, is the bark of an oak tree, the wood of which is strong and heavy. The oak bears an acorn as other oaks do, but you cannot find these oaks in every forest. Most of those used by our manufacturers come from Northern Africa and Southern Europe, and all the corks in this pavilion (which belongs, by the way, to a Pittsburg firm, the largest cork-makers in the world) were once growing in Spain or Portugal.

Many different things are now made from this useful material and the number is constantly increasing. But first let us look at the cork corks. Here are great glass cases full of them in every size and shape; here are small corks and great corks, thick corks and thin ones, square corks and tapering ones, little trifles for dainty bottles and heavy, stubborn-looking corks, that would not move unless they were well forced to it, for hogsheads. And there is one giant cork which is eighteen inches high and twelve inches through. Some day I am going around to visit the bottle man and ask him if he has anything to fit this remarkable cork.

Cork mats for the bathroom look very comforting. They are like velvet to the foot and not too cold in winter or too warm in summer. These huge cork life-preservers suggest shipwreck and danger. No doubt they would look very interesting—the most interesting objects possible—on a high sea with the ship sinking under your feet.

Penholders and bicycle handles, slipper and boot soles, pipe stems and canes, handsomely carved in all sorts of curious devices, perspiration bands for hats, fish bobs, and wafers for metallic corks, all these are

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shown made from the good cork tree. And there are some small round cork balls made to be covered with silk, for ornaments to be used on ladies dresses or wraps instead of wooden balls.

Near the entrance to the pavilion is a tiny pageda—the structure not more than a foot high—in which a skillful Spanish workman has carefully cut out a variety of forms and figures to illustrate the way in which cork is gathered, prepared, seasoned, put in bales and worked into manufactured products. The little structure is both pretty and interesting. It took five months to make it. The little bales of bark weigh about one hundred and fifty pounds each when they are life size.

All sorts of questions about cork are asked at this pavilion by World's Fair visitors. As I sat there a woman, passing by, asked her husband where cork came from, and I judged from her manner that she thought it was dug out of the earth like potatocs. The good husband said, "O, it grows just like anything else." And they passed on satisfied. Another man came up with a confident air and said, "I know that cork grows under water, but how far under water does it grow?"

The most beautiful objects at the cork pavilion were the pictures made of cork. The material can be shaped only by a very sharp knife, as you know if you have ever tried to cut it, and sandpaper is used to smooth the surface. So it is all the more wonderful that these little pictures, representing castles with their tiny towers, windmills, boats and bridges, should be so beautifully finished. The whole of each picture, except the sky and water, which are painted, is made of cork.

Most beautiful and wonderful of all were two great pictures representing the Capitol at Washington and St. Peter's Church at Rome. In the Capitel, each pillar with its ornaments was carefully cut out, the steps leading up to the entrance were perfect, the dome and its figures and even the carvings on the pediment were most delicately worked.

The St. Peter's picture was equally good, but there was more foliage about it, showing work of a different sort, and there was a cork boat in the foreground with two figures in it, and a fisherman on the shore with a cork pole and line, and I suppose the fish that he caught would have to be of cork—cork soles, perhaps. These pictures were made in Berlin by a German artist and are valued at \$250 apiece.

OUR GOVERNMENT SEAL.

A correspondent asks what is the device on the present seal of the United States. Anna L. Dawes, in her admirable book entitled How We Are Governed, thus describes it: "On one side is an American eagle bearing on his breast a shield of thirteen stripes, holding in his right claw an olive branch and in his left a bunch of thirteen arrows. From his beak depends a scroll bearing the words E pluribus unum (One out of many), which is the motto of our nation, and above his head thirteen stars break out of an encompassing cloud. The other side of the seal shows an unfinished pyramid surmounted by an eys, each separate block suggesting a State added to the others

under the All-seeing Eye. The mottoes of this design are Annuit captis (He has favored the undertaking) and Novus ordo sectorum (A new order of the ages). This side has never been cut, as our Government always stamps the seal upon the paper."

NEGLECT OF THE HOME.

Not long ago we gave a brief abstract of the admirable report of the committee on the family, consisting of Alice Freeman Palmer, Dr. S. W. Dike and Rev. E. C. Porter, which was presented at the last meeting of the Massachusetts General Association, and we now devote space to two extracts which may prove suggestive to pastors in planning work for the winter. The strictures upon the evening service and the junior Christian Endeavor Society sound somewhat severe detached from the context, but the tone of the paper, as a whole, is by no means antagonistic to these forms of Christian activity. Its purpose is not to underrate their value but to make them subserve more fully the interests of the home:

The home has too little opportunity for its own work; the family is restricted in the exercise of its own rights. The recent boast of a city pastor that he had been at home only two evenings in ninety days, and the meeting of another with his wife at a church "sociable" for his first opportunity for a talk with her in two weeks, show an un Christian, if not inhuman, state of affairs. The frequence of church services so often robs the home of its evenings that one almost longs for some iconoclast to announce that in his church at least one evening of every week shall be sacred to the home. Some one has said that Albert Barnes introduced the Sunday evening service in Phila-delphia and lived to see his mistake, but we are unable to verify the statement. How-ever this may be, all are clear that there are many serious evils connected with the existence of the Sunday evening service, and that in many of our churches the solution of the question of its method should follow an-other, the serious inquiry concerning its value above the inroads it makes upon the home, and whether the latter cannot profitably receive some of the attention now half wasted upon the Sunday evening service. wasted upon the Sunday evening service. The Sunday school has carried the religious training of the young above its former plane, but it has not helped the home directly as much as it ought to have done. The rapid increase of societies and their meetings in our churches, especially in those for the young, is not without peril to the family. Some of these, notably that of the Young People's Society of Christian Endeavor, have done much good. But when carried down to the Junior Societies and to other juvenile organizations, which sometimes attach them-selves to the church almost without leave, we should proceed with great care. Thoughtful parents will soon speak plainly and publicly if the church heedlessly continues to intrust the delicate work of instruction in ntrust the delicate work of instruction in religion, temperance and morals, requiring the highest order of pedagogical talent, to any who volunteer their offices, and who sometimes resort to every device to get a lifelong pledge from the tottlings, who in other countries are carefully kept within the nursery. the nursery.

The Senior Societies of Christian Endeavor need more subjects that bear on school and home life. One of your committee found only a dozen or fifteen such in a list of a thousand subjects. Some of the leaders see this, but the remedy should be applied. The hand of the pastor should be felt in making out these lists, and he should re strain the desire to sacrifice other objects to the ambition for an "interesting" meet

The local church has two social forms which it can always use, the domestic and the collective. People are in homes and they can collect in meetings. The church can give her attention to the use of either of these two, the domestic or the congregational, or she may depend on both. But

her study and energies for a long time have been given to the latter—to the art of getting people together and using them in assembly for worship, the Sunday school, the prayer meeting and most of the societies depend chiefly on this one social form. The beginning, support and continuance of Christian work in city, village and country are all of them often made to turn mainly on the power to collect an assembly. What is known as the institutional church aims, in abnormal communities, where the principle of religious association is small, to recover society by return to that archaic condition for a time which does all the work of society through a single common assembly or social body like the church—a sound method if used to get domestic and other social institutions on their own feet again, but ultimately harmful if their self-support is not secured. But neither here nor anywhere else let us forget that all good society grows out of and ever depends upon well-made homes; that if there is little or feeble home life, it is our early duty to develop it from such domestic elements as are at hand. And do not let us think we can make homes in a church building and turn them out like wagons from a carriage factory. Homes grow in a dwelling; they may be maintained even in an apartment or a tenement house, though with difficulty. But they cannot be made in the meetings of a church.

a church.

From a sociological point of view, the church needs to study both these structural forms of society, the collective and the domestic, to discover the place and work of each, to adjust their relations to each other and to secure the full share of each in the common life and work of Christianity. But the neglect of the family, its peculiar ties, its control over the time of people, the relations of its members to each other, and especially to the children, its reach beyond the congregation to those remote from the church by distance and lack of sympathy, demand for it unusual attention. If necessary, we could leave the other ninety and nine institutions of the church for a while and seek this lost sheep and bring it back to the fold.

Among the pitfalls in our way
The best of us walk blindly,
O man, be wary, watch and pray,
And judge your brother kindly;
Help back his feet if they have slid,
Nor count him still your debtor,
Perhaps the very wrong he did
Has made yourself the better.

-Alice Cary.

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BAKING-POWDER

CONVERSATION CORNER.

EAR CORNERERS: Our old man has appeared again as fresh as a rose, but without his boat. Not a word would he say as to his voyage, but I judge from his mail that our last week's surmise is correct, and that he made a great run down through the Bahamas, landed for an hour at Watling's Island-taking his

frugal lunch as nearly as possible in the exact place where Columbus first took possession of America (see Mr. Ober's recent book, In the Wake of Columbus, D. Lothrop Co.)—proceeded to Aspinwall, took his boat by railroad across the isthmus to Panama (no doubt making repairs on the way), and, with a ten-knot breeze from the southard, stretched out into the Pacific Ocean.

Whether he touched at Honolulu and found his Japan mail there, or kept on to Yokohama, I cannot tell, but I think the former, as he could scarcely have made the whole distance to Japan, and I prefer to have our supposition entirely within the bounds of probability. (The other trip, however, would not have been more remarkable than that of Phineas Fogg in Jules Verne's Around the World in Eighty Days, and that record, though regarded when I read it to the children twenty years ago as a charming but impossible fabrication, has been actually accomplished several times.) Probably the Alphabet intercepted the new steamship line of the Canadian Pacific Railway and was towed into Vancouver. I have just learned—from the Canadian Pacific agent in Sears' Building-that the Empress of China arrived at Vancouver a few days ago, so that the captain had time to reach Boston by rail.

KYOTO, JAPAN.

KYOTO, JAPAN.

Dear Mr. Martin: Your "incessant interrogation, inducing introducing, inculcating instructive, interesting, improving information," recalled to my mind a Japanese proverb which I would commend to the careful and constant consideration of the Cornerers: To wa ittan no haji: towanu wa issho no haji. This may be interpreted, "To ask is the shame of a moment; not to ask is the shame of a lifetime."

Yours truly, Toshiyotta Kodomo.

A young Japanese who happened to call on me since I began this Corner translates the writer's name, "Old Boy." We thank T. K. for sending us the proverb, which shows that even Oriental wisdom approves the Corner sign and the Corner plan of seeking knowledge. It is a long way from I to Izzard in our alphabetical series, showing that Old Boy's letter had been detained a long time at Honolulu, or somewhere else, before our Old Man discovered it.

OKAYAMA, JAPAN.

OKAYAMA, JAPAN.

Dear Mr. Martin: Your cordial letter was duly received with the \$20, for which I inclose a unique receipt. The child has been selected and may be properly styled the Child of the Conversation Corner. How shall I tell you about her? She was born and brought up in a little town known as Ukan, some thirty miles nothwest of here. Her father was a farmer in very humble circumstances. Her whole name in Japanese is Isozaki Sumi, but according to the custom of the land the prefix O is generally placed before the personal name, so that we will call her, as her playmates do, O Sumi San. When she was eleven years old (nine or ten by American reckoning) her father died. Her mother then hired herself out to do washing and such work, but could not support this child. So O Sumi was passed around among relatives and had a hard time until she came to the asylum.

She is now twelve years old, a bright, faith-

ful, promising girl. She is in the third-year class of the asylum school and very quick at her books, studying arithmetic, Japanese grammar and penmanship, besides reading in the Fifth Reader. (There are seven readers in the whole course and hundreds of Chinese characters to be mastered.) She is also in one of the sewing classes and spends her leisure in helping the matron take care of one of the cottages. She is trying to live a Christian life and to be a true child of God. I am sure your big family have no reason to be ashamed of their adopted sister in Japan. The orphanage is a grand home for needy children—the best sort of a Christian enterprise. Hearty thanks from Mr. Ishii.

Welcome. O Sumi San! No doubt she

Welcome, O Sumi San! No doubt she could answer many ?? which others of us cannot; she certainly could beat us in playing Kit-su-ne-ken! (By the way, the publisher of the Congregationalist tells me that in his recent visit to Japan one of the first things he saw after landing was the "fox. man and gun.") The "unique receipt" is below-read it if you can.



Besides the translation in the cut I have a full and very interesting account of every word from an American gentleman, formerly a teacher in Japan, and many points also from my Japanese caller. But I can only give you a little of my second-hand wisdom. Remember that it is a printed receipt with the amount, date and payer's name written in with the pen; also that it reads from the top downwards, beginning at the right. The first character means witness-as we say "attest" in legal papers. The other columns read:

One [i. e., "item"] U. S. coin; 20 pieces.— The right [i. e., "the above"] duly received.— Meiji 26 year.—7 month 1 day.—Okayawa orphan children's institution.—Ma-ru-te-n Mr.

Meiji indicates the new era in Japan, beginning in January, 1868, when the shogun ("tycoon") was defeated and the mikado (emperor) restored to full power. The three seals in the original are red, the large one being the official seal of the institution and the two small ones the signature of the treasurer or clerk. I hope we shall hear more of our new member, the Child of the Conversation Corner.

ST. ALBANS, VT. Where and at what price can I get Hand-book of the World's Columbian Exhibition? Yours truly, F. R. L.

Rand, McNally & Co.'s book with above title is full and good, 25 cents; send to that firm, Chicago, or ask your bookseller. Best Things and How to See Them (White City Publishing Co., Chicago) is smaller, fits the pocket and has blank leaves and margins; same price. When these few lines reach you I hope to be in the White City; Cornerers may find me at the Ferris Wheel, at the Congregational Exhibit, or through the Fair MR. MARTIN. Post Office.



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The Sunday School

Rom. 1: 8-17. LESSON FOR OCT 1.

THE POWER OF THE GOSPEL.

BY REV. A. E. DUNNING, D. D.

The ordinary Sunday school teacher is probably conscious that he has not mastered the teachings of Paul, and that the ordinary pupil is not in a condition to grasp them fully. Paul's training, which was in the subtleties of rabbinical learning, and his Christian experience, which was unique, profound and mystical, must both be thoroughly studied in order to interpret fully his letters. From the time the epistle to the Romans was written till now it has been the occasion of the sharpest theological controversies the church has known. For those who wish to make such a thorough study of Paul I know of no better book than The Pauline Theology, by Prof. George B. Stevens.

But the great doctrines of redemption, justification and sanctification through faith in Christ, which form the one controlling theme of the epistle to the Romans, are the fundamental doctrines of the gospel; and these the teacher may present so simply that any one may receive them. The epistle is divided into two parts. The first eight chapters treat of Christian doctrine, and the second eight of Christian conduct. Including the last lesson of last quarter, five lessons have been selected in this epistle. If another had been added in the first part on sanctification through Christ, from chapter eight, the survey might have been made tolerably complete. The lesson now before us is introductory. If we take its title. The Power of the Gospel, as covering the whole of these ten verses we

I. Its power in the preacher. Paul had nearly finished his third missionary journey, and was planning to go again to Jerusalem with a collection he had gathered in Macedonia and Achaia for poor Christians at Jerusalem. After that visit he proposed to go to Spain, stopping at Rome on the way [Rom. 15: 25-28]. But he could not wait to preach to them till he could look into their faces. Great truths burned in his soul to be spoken at once. He was at Corinth, where he had been laboring for months. A few miles away at Cenchrea, the eastern seaport of Corinth, lived Phæbe, a deaconess in the church, and she was going to Rome. Here was an opportunity to send a letter. Paul dictated it. Tertius wrote it and put in a sentence for himself [16: 22]. The superscription in the authorized version seems in this instance to be correct. We see, as illustrating the power of the gospel in the preacher:

1. It creates profound interest in men. Paul had never been to Rome, but he had given a great deal of thought, in his wonderfully busy life, to the church there. Aquila and Priscilla, whom he had taught the gospel, were there. Some of his own kinsmen were with them. With some he had been in prison; with others he had labored in the What a number of those church members he knew by name [16: 3-16]! He knew the subjects they talked about, their peculiar temptations, their differences of opinion, their efforts to prevent these differences from developing into dissensions. This is not a general letter equally suited to all Christians. It belongs to those in Rome "called to be saints." Those who are filled with the gospel study with loving interest those to whom they give it. If you really mean to tell the love of Christ to men you will know those to whom you would tell it, and you will feel for them the love which springs from knowledge of their characters and circumstances.

2. It creates the desire to impart spiritual gifts. It seems as though Paul's mind and heart must have been filled with his interest in the brethren of Galatia, Ephesus, Philippi, Corinth and the many other places where he had planted churches, but in every prayer he brought in Rome. The church there was in his plans. He longed to see them. He was sure he could strengthen their faith by his presence and he was equally sure that they would strengthen his.

A man who is filled with the gospel overflows with riches, and while he imparts them is himself refilled. I remember a minister, now among the saints in heaven, who always made those to whom he came the richer in faith for his visit, and I believe he always somehow got at the best in his brethren and enriched himself by it. He seemed to have a spiritual sense of what was noblest in others, to love them for it, to enlarge and deepen it and to make it in a sense his own. This is what the gospel will do for us. Have you so

experienced it?

3. It creates a sense of indebtedness to all men. Paul declared that he was a debtor to the cultured and the ignorant, to all mankind. This was not because they had done anything for him. But he felt that what he owed to God for redemption in Christ he must pass along to every human being whom he could reach, without regard to their character or intelligence. They were all children of God and to do a service to the least one of them was to serve Christ. To get that feeling as a controlling motive is to be a missionary. It is to live the noblest kind of life. It is to realize Christ's words, "He that is greatest among you shall be your servant."

4. It creates a sublime courage. Rome was the center of the world and of worldliness. was the center of a lost world, a world which had lost faith in any kind of religion, and it had become a hotbed of every vice. But here was a man who loved the disciples of his one Master who were in that center of sin, and who felt through all his being that he owed everything to lost men because his Master had freely given His life for them. Therefore he was not daunted by the sin which there reared itself from the lowest depths the world knew. He could describe in burning words the sins of Gentiles there [Rom. 1: 18-32] and of Jews who were no better [Rom. 2: 17-29], and yet he could say, "As much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel."

Can you not see what a splendid creature the gospel makes of the man who wholly surrenders himself to it? Read again and again his own description of himself in the opening verses of this epistle—a bond slave of Jesus Christ, separated unto the gospel of God which had been promised by God through His prophets, revealed by Jesus Christ, declared to be the Son of God with power through the spirit of holiness by His resurrection from the dead. Can you not see that this bond slave is made kingly by his obedience to Jesus Christ as his Lord, receiving grace and apostleship to go among all nations and bring their inhabitants into like royalty of character through like obedience created and kept in them a controlling principle by the same faith? any other life appeal to you like this? Is any other calling to be compared to it?

II. The power of the gospel in the believer. It had its supreme illustration in Paul himself. But now he turns to tell the objects of his yearning love what it will be in them.

1. It is the power of God unto salvation. It is not their power to save themselves. A heathen might save himself if he could live up to the light of nature without the Bible, without the Jews' knowledge of God through revelation. But the beathen inherits a sinful nature, and it is impossible for him to deliver himself from it. The Jew is really no better off, for, though he has the advantage of knowing the law [Rom. 3: 1, 2], he has not power to obey it. But the gospel brings the power of God to both Gentile and Jew through faith in Jesus Christ. By faith in Him both may appropriate to themselves that divine pow and be saved.

2. It is the revelation of the righteousness of God, making believers like Himself. This is not righteousness which the believer creates in himself by holy living. It is the gift which he receives by faith which enables him to live holy. The gospel says, believe Jesus Christ, take Him for your Lord and His spirit will enter into you and transform you. It will make you a new creature in Christ Jesus. This is Paul's message. He expounds and explains it in this letter. We shall enter further into its meaning in future lessons. But no one can understand it except through his own experience. Give yourself to Jesus Christ and He will give Himself to you. His gift to you is the righteousness of God. By that faith you shail be made righteous, and that faith will reveal to you what the right-eousness of God is. You shall live and live forever by that faith. Will you take it, do you take it, now?

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHERLOCK.

With a long strip of paper and two rollers make a representation of a letter-roll, or draw one on the board. Ask for the place where Paul had at last arrived after his dangerous Why had he desired to go there? voyage. What did he carry to Rome? On the roll show in large letters, The Gospel of Christ. When Paul was detained from going to Rome for a long time, what could he do? He wrote a letter (showing the roll) to say how much he longed to come and teach the people in Rome, and in the letter he could say some of the things he had to tell of the gospel.

The city of Rome was then the mistress of the world. It was the home of the Roman emperor, and was filled with busy men and women. But very few of them knew of the way of life. They were not safe because they were in the way of evil. Paul knew what the power of salvation was for them, and he longed to make every one feel and know it, so he wrote when he could not go in person.

In the very north of Norway there is a steep cliff where travelers climb to get a view of the midnight sun. There is a zigzag path which leads to this hight. Steps are cut in the cliff and a strong rope is stretched along the path by which travelers may hold as they climb. One daring man thought he could go up without the rope, and he tried a shorter path of his own up the cliff. But he had nothing to support himself, and when his foot slipped he fell and rolled over and over, down, down, to the base of the cliff. He was badly bruised, and it seemed as if he were lost, so dangerous was the descent. He started again climb, resolving that he would in future hold fast to the rope. The rope gives safety to the one who climbs. It is a power and help, because it stretches firmly from bottom to top of the cliff.

In his letter to the Romans Paul wrote of the gospel as the power of God unto salvation. Whenever he told any one of Jesus and of His salvation it was like holding out a strong rope on which one could lean from the beginning to the end of life and be safe. To refuse to trust to this gospel is like scorning the rope to which the traveler must cling for safety. It is the same rope that saves today. Wherever the Word of God is preached or read or studied, there the rope of safety is given into our hands if we will hold it. The traveler who climbs without the rope falls. The rope is of no help to him unless his hands take hold of it. All we hear in church and Sunday school and at home will do us no good unless

we take it into our hearts and lives, Draw a roll on the board with the words, The Gospel of Christ. Put a rope across it and write, The Power of Salvation.

THE CHURCH PRAYER MEETING.

Topic, Sept. 24-30. True Self-Control. 1 Sam. 26: 7-17, 21; Acts 23: 1-5; 27: 21-26. (See prayer meeting editorial.)

Y. P. S. C. E.

BY REV. H. A. BRIDGMAN.

Topic, Oct. 1-7. I Am Ready. Rom. 1: 9-17. Paul's readiness in this particular case grew out of a great desire to preach the gospel at the world's capital, but he was just as ready to utter the message so dear to him wherever the opportunity presented itself-in jail, on shipboard or by the wayside. It was a readiness to be used of God whenever and however He might see fit. The same trait is illustrated in other successful Christian workers, notably in our day in Mr. Moody. He could not now be drawing thousands to his various meetings in Chicago unless he, right after he was converted in young manhood, had begun, while a clerk in a boot and shoe store, to bring to Sunday school every boy and young man whom he could induce to attend. God wants to see the same readiness on the part of all who profess to be His servants. If, instead of holding back or of fleeing to some excuse. when asked to teach a class or conduct a meeting or sustain some important church enterprise, we sprang with alacrity to the task, how the work of Christ would go on in the world! This does not mean that we should overtax our strength or be presuming and rash in service. Paul, as a Christian soldier, did not let his gun go off half cocked, but at exactly the right moment he discharged his ammunition and the shot told.

There is another kind of readiness which young Christians need to cultivate-a readiness for life as God unfolds it before us. There are certain experiences, some of them perhaps painful, in store for us. They come entirely apart from our choosing of them and nothing that we can do can avert them. But if they are planned by our Father why should we be utterly unprepared when they come? Like Colonel Newcome, whom Thackeray pictures as answering in his delirium to an imagined roll-eall, "Present," the Christian should be proud to speak up promptly, when God ms to approach us in new and sometimes trying ways, "Here, Lord, to hear Thy message, to learn the lesson Thou hast for me, to discover the blessing wrapped up in the trial."

Ready, too, for new truth we should be, which, after all, is only the old, everlasting truth, but new to us, full of inspiration and motive power, if so be that it is God's truth, which He is pleased to unfold to us little by little. Not all of us can be brilliant or conspicuous Christians, but can we not all be ready, prompt, alert, eager to do the next thing and learn the next lesson?

Parallel verses: 2 Chron. 31: 21; 1 Sam. 3: 9; Matt. 21: 28; Col. 3: 23; Eph. 6: 6; Luke 2: 49; John 17: 4.

PROGRESS OF THE KINGDOM.

THE WORLD AROUND.

We are glad to learn from the Epworth Heraid that some of the foreigners in the Midway Plaisance and elsewhere at the fair are gaining something in this country of more value than the almighty dollar. Prof. W. F. Black, pastor of the Central Church of Christ, has met with success in evangelical work among the exhibitors. He has recently baptized two royal Japanese commissioners. One of them, Mr. Yoshikawa, has been a teacher in

the government schools and is a court reporter. He has traveled much and has spent three years in Europe, but he told Professor Black that not until he came to America and saw our civilization and marvelous growth had he given much thought to the Christian belief. Now he and the other commissioner, Mr. Minano, are working earnestly among their people in Chicago. Professor Black cordially welcomed their friends to his church; the influence spread along the Midway and the Turks began to come, the Syrians followed, until the church presents quite an Oriental appearance.

The dispute in Siam having been settled satisfactorily to the French they have turned covetous eyes upon African territory. According to Mr. Alfred Benedict King, the World's Fair commissioner from Liberia, the French have seized Liberian territory in much the same way that they have taken land in Siam. It is announced that the Government of Liberia has appealed to the United States for protection and Mr. King has seen both the President and secretary of state to explain the situation. This negro republic on the west coast of Africa was originally founded by the efforts of the American Colonization Society, which purchased the tract of land for enfranchised negroes from the United States. Naturally, therefore, we feel a special interest in any encroachments upon the colony. Liberia is said to be rich in resources and its situation on the coast is a favorable one, but the climate is malarial and, in spite of thirty-seven years of national existence, there are no railroads and few horses and oxen in use. The republic has no standing army.

A surveying party which was appointed to prospect a railway line in Uganda from Mombasa to Lake Victoria has reported that the cost of constructing the road would average over \$17,000 a mile, thus involving an outlay of over \$11,000,000. The line would pas through fertile and populous countries, afford communication with fine grazing lands and open up many desirable stretches of country to European enterprise. Finally, its terminus at Lake Victoria, in conjunction with the long desired steamboats, would connect the lake districts with the sea, thus making the conditions favorable for trade in every way and for the spread of education and Christianity as well. One of the greatest hindrances to missionary work in Africa is the difficulty of transportation with the enormous expense involved. Sums of money paid for this purpose are equal to double and quadruple the value of the articles. Then how great a boon to missionaries would be this new railway with its four trains daily!

MISSIONARY STATISTICS.

Missionary statistics are considered dull reading by the majority of people. Unless the unceasing toil, patience and sacrifice for which they stand are taken into consideration there is a tendency to glance listlessly over the tens, hundreds and thousands till one is involuntarily in the condition of the primitive Australians, who are only able to count ten on their ten fingers, but, desiring to express a much greater number, uniformly use "eighty-eight" to represent all large amounts. On the other hand, although results can by no means be always tabulated, a comprehensive idea of the spread of the gospel in various lands may be gained by accurate tables of figures. The whole Christian world is indebted to Rev. J. Vahl, president of the Danish Missionary Society, for the array of foreign missionary statistics of the world up to close of the year 1891, which he has so thoroughly and painstakingly prepared. Dean Vahl, as he is called, is among the best informed and most accurate students of missions in the world, and the figures are as complete and reliable as is possible. The result is interesting and significant.

It is a surprise to learn that outside of the United States and Europe over \$1,150,000 are annually contributed for Protestant missions, supporting over 700 missionaries. Over 300 of these missionaries, however, are employed by local missions in the West Indies, probably among the negroes. England (exclusive of Scotland and Ireland) takes the lead in the number of missionary societies, having in all seventy-three. The United States comes next with a showing of fifty-seven, while the countries which have the fewest are Ireland, the Netberlands, France and Finland, having two societies each. Asia and Australia present good records with twenty-nine and twenty-six societies, respectively, while even Africa has fourteen within its borders, only four less than Germany, the home of the Reformation. The favorite fields of operation are India. Japan, Africa and the Oceanic Islands, but Thibet, Palestine, Egypt, Morocco, South America and even Greenland and Labrador are not neglected.

Significant, as showing the modern methods of missionary work, are the large numbers of native ministers and helpers now employed as compared with the correspondingly small number of missionaries sent out by the home societies. In the case of the London Mission-' ary Society there are 1,261 native ministers and but 170 male missionaries, while the native helpers number 5,134. An even greater contrast is seen in the Australian Wesley Missionary Society, which has 4,026 native helpers with but twenty missionaries. The three societies in England having the largest income are the Church Missionary Society, the London Missionary Society and the Society for the Propagation of the Gospel, while in the United States they are the Presbyterian Board of Foreign Missions, the American Board and the American Baptist Missionary Union.

The following table gives a brief summary of statistics in all countries where foreign missionary societies exist. It will be seen that the United States stands second only to England in the number of missionaries on the field and that, although in the amount of money raised it falls considerably behind England, in the number of native communicants it is superior. In compiling this and other tables "Dean Vahl has excluded the wives of missionaries; also the total number of Christian adherents is not given but only that of communicants. The real number of Christian converts is probably three and a half times that of the communicants.

| 1891. | Income (English money). | Mis- sion- aries. | Unmr. Fem. | Native Minis- ters. | Native Help- | Native Commu- nicants. |
|--------------------------|-------------------------|-------------------------|---------------|---------------------------|-----------------|------------------------------|
| England | £1,228,211 | 1,608 | | 1.968 | 18.166 | |
| Scotland | 192,257 | 72 | | 42 | 2,023 | |
| Ireland | 17,074 | 97 | | 000 | 127 | |
| Netherlands | 25,869 | 130 | | 31 | 253 | |
| Germany | 129,542 | 304 | | 135 | 3,171 | |
| Switzerland | 52,356 | 148 | | 37 | 910 | |
| Denmark | 6,472 | 10 | | 69 | 24 | |
| France | 18,386 | 39 | | 60 | 241 | |
| Norway | 27,674 | 38 | | 82 | 1,187 | |
| Sweden | 22,795 | 48 | | 9 | ** | |
| | 3,800 | | | 1 | 12 | |
| United States of America | 786,992 | 1,512 | | 1,158 | 8,654 | |
| British North America | 64,170 | 127 | | 76 | 346 | |
| West Indies | 73,420 | 316 | | 16 | 370 | |
| Asia | 15,624 | 30 | | n | 332 | |
| Africa | 44,942 | 176 | | 100 | 516 | |
| Australasia | 38,756 | 120 | | 111 | 4,317 | |
| Summary | 42,749,840 | 9000 | | 3,730 | 40.438 | |

Literature

BOOK REVIEWS.

THE PROBLEM OF IMMORTALITY.

The solution of this problem here presented is the so-called "conditional immortality," or eternal existence for those only who exercise faith in Christ, the correlative doctrine being the annihilation of the wicked. The author is the eminent Frenchman, Dr. E. Petavel, professor at Lausanne, and his results are gathered in a large octavo volume, making 600 pages in the English translation.

One cannot fail to note with gratitude to God how His Spirit is softening the sharp asperities of religious controversy, even in the realm of the future life, so long given over to crude assertions and mutual anathemas. The four leading beliefs in the church as to the state of men who die without faith in Christ may be put with utmost brevity as follows: (1) they are finally blessed; (2) they are finally miserable; (3) they are finally extinct; (4) they may, or may not, be recovered.

The first is universalism, the second orthodoxy, the third annihilationism, the fourth conditionalism, which may be held by either of the other three beliefs. This last illustrates the tendency of our age be-fore noticed. The old type of universalism ("death and glory") transferred all mankind to Abraham's bosom at the moment of death. At present we have not only the restorationists, who interpose a longer or shorter period of probation before the universal harmony, but the "conditional universalists," who assert not that every man will certainly be saved, but that he always may be; his condition will never become hopeless.

Then there is a branch of orthodoxy which holds that the fate of the wicked is settled at the general judgment, at any time before which salvation is possible. Again, the annihilationists a generation ago often taught that death ends all for the wicked. Later they were forced by Scripture to acknowledge a resurrection to general judgment for all, the issue of which, however, to the wicked would be immediate extinction. At present many of them teach that sin is a disease of the soul, which tends to decay and, if persisted in, to absolute obliteration of its substance, but that at any time, even after the last judgment, before this extreme is reached, the door of deliverance stands open, although the probability of salvation gradually diminishes. This is Dr. Petavel's position. The wicked will perish into nothingness; not all, however, who die in sin, only the finally incorrigible after every agency of divine love is exhausted.

At first appearance the book contrasts unfavorably with such a standard work as Edward White's Life in Christ; it wears a superficial and scrappy look; it is defaced by a multitude of repetitions, and padded by a vast superabundance of quotations, and made provokingly difficult of access by the entire absence of an index of Scripture passages. Still, if the reader will have patience, he will find himself at the end of the book in possession of a strong array of arguments and authorities for the positions maintained. Dr. Petavel is a good fighter; he holds a pistol in each hand and attacks universalism as impartially as ortho-

doxy. He fairly drives from the field the popular conception of an inexorable divine justice inflicting hopeless and endless tortures, a conception which, as he shows, is not yet banished from Christian pulpits. And yet no evangelical believer can study his book, especially chapter five, without being convinced of his profoundly Christian spirit. Withal, the book is easy reading by reason of the French vivacity which plays through it and the clearness of style, a welcome contrast to most German theological works. Now and then the weight of the discussion is relieved by a flash of wit, e. q.: "In order to live forever, it is not sufficient to die spiritually." "By becoming universalist, evangelism will cease to be evangelical. Deprived of the notion of a loss that is irreparable, it will perish like the bee that dies when it loses its sting."

Akin to this vivacity is the ingenuity which never fails of an expedient. If, for instance, the Biblical teaching of a death in this life is pressed, a death in trespasses and sins, the author is ready with a prolepsis; the Ephesian sinners were on their way toward death, moribund. If the father of the prodigal asserts that his son was dead, this means putative death-he was as good as dead. If spiritual death in the sense of separation from God is urged, there comes a clever backward thrust, as follows: "If to die when spoken of the soul is to signify to suffer far away from God, souls that are immortal, or that cannot die, could not suffer far away from God."

This may be a mere verbal quibble, but in general the argument is ably put; a thoughtful Christian who meets it for the first time will be surprised at its strength. The natural immortality of man, it is claimed, is taught neither by reason nor Scripture; modern science makes it highly improbable; more than half the human race do not believe it. The soul, like the body, gradually spends its powers, and, apart from divine intervention, drops into decay. The Bible proclaims the good news of immortality as the gift of God; this is life, but the only life is in Christ; the wages of sin is death, i. e., not an eternity of torment, but final extinction. This doctrine, we are told, falls into harmony with all the doctrines of grace, resulting in a consistent system which can be preached without a constant inward protest.

The author, however, fails to do justice to the thoughtful orthodoxy of today, which centers in the love of God rather than His sovereignty. We would refer him to the few pages relevant to his subject in Fairbairn's Place of Christ in Modern Theology. The book before us, with all its research, is often strangely one-sided and unfair. When the true doctrine is found, it will combine all the truth and do equal justice to all the truth seekers. Dr. Petavel knows such American writers as C. H. Oliphant, H. L. Hastings and L. C. Baker, but entirely ignores the two most solid and scholarly books we have produced on this subject-Bartlett's Life and Death Eternal and Mead's The Soul Here and Hereafter, the former being barely mentioned to point a sarcasm, the latter not at all. But these two books treat the matter in dispute fundamentally, and must be reckoned with by any one who would ascertain the whole truth. They are

of special-importance for their exegesis, and here Dr. Petavel is often weak both by his statements and omissions. For example, Christ's teaching of the rich man and Laza. rus is nowhere alluded to except in the remark (thrice repeated in different parts of the book) that it says nothing about the duration of Hades.

The looseness of his logic is seen in the repeated confounding of the necessary immortality of man (which he properly denies) with his actual immortality, which may be conferred upon all. He attempts to answer the common objection that annihilation would be preferred by the wicked to a spiritual heaven and hence is no punishment, by the analogy of capital punishment, the greatest known to human law, which simply deprives of life. But the two are not parallel. The death penalty deprives men of all the possible earthly happiness which they understand and crave and introduces them to a terrible unknown eternity; in this last lies much of its fearfulness. Annihilation, on our author's theory, would deprive the wicked man of a life for which he had unfitted himself and which he viewed with disrelish; it would simply be regarded by the sensual nature as a kind friend that ended his suffering by putting him forever out of his misery. Moreover, the slightest sins would necessitate the longest periods of suffering (however light the punishment) previous to extinction, while one who should sin "with a high hand," plunging into all manner of excess and debauchery, would immediately obtain his final ease.

On the whole, we cannot regard our author as having established his contention, on the ground either of philosophy or revelation. [London: Elliot Stock. \$2.50.]

SOCIOLOGY. An Introduction to the Study of the Dependent, Defective and Delinquent Classes [D. C. Heath & Co. \$1.50], by Rev. Dr. Charles R. Henderson, assistant professor of social science in the University of Chicago, is a work creditable alike to its author and the university with which he is connected, and is destined to be of the greatest value to students, clergymen and philanthropists, since it is so arranged that it can be used as a text-book, as a guide to reading and action and is not dogmatic so much as it is suggestive in its thought. It represents the results of twenty years of personal service for the poor, as an individual, as a clergyman and as a member of city and state boards of relief. It gives in condensed form and very impartially the gleanings of long study of the best American and European literature upon the subjects discussed with minute references to book, chapter and page for the guidance of the reader or student who wishes to pursue the investigation and go to original sources of information. These references alone would make the book invaluable. It represents also, we might say, the most comprehensive effort of a Christian clergyman to say in a scientific manner as well as Christlike spirit, what he has to say about pauperism and crime, as they stand related not only to the teachings of Christ but also to the perpetuity of good government. The fact that Mr. Henderson has been a successful pastor and is still an optimistic Christian gives additional weight to his criticisms of the church of today and its generally

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misapplied efforts to solve social problems. This book ought to go into every pastor's library. It might well be made the guide in systematic study, not only by students in secular institutions but by advanced classes of the young in our churches who have felt the stirrings of interest in "social Christianity." Rarely have we seen a book to which more truthfully could be applied the phrase, "Much in little."

Parts 13-16 of Famous Composers and Their Works [J. B. Millet Co. Each 50 cents] reveal the same wealth of statements of fact, discriminating appreciation and valuable illustrations that have characterized prior issues. W. J. Henderson concludes his critique on Wagner. John K. Paine and Leo R. Lewis collaborate in a very comprehensive, just and lavishly illustrated estimate of the past and present of music in Germany. To many, Mr. Henderson's numbers on Orlando di Lasso and The Netherland Masters will be a revelation of hitherto unknown or unappreciated composers, and for those interested in ecclesiastical music Mr. Louis C. Elson's monograph on Pierluigi Da Palestrina, with its accompanying reproduction of a rare etching of the composer, preserved in the Vatican library, will be highly appreciated.

SEPTEMBER MAGAZINES.

The Pall Mall Magazine [\$3.00] continues to give its readers by far the highest grade illustrations in any English monthly, and this month's number is notable for the first of Hall Caine's articles on the Russian Jewry, Raymond Blathwayt's study of the present and future of Rome in America, and Mrs. Lynn Linton's searching analysis of English society as seen in The Remnant, who do not worship money or rank or tolerate vice. The owner of the magazine uses his prerogative as such to state the views of a gold monometallist. -- The Cosmopolitan [\$1.50] is a marvelous production considering its price. For one who cannot go to the World's Fair it furnishes better and more photographs of the buildings and exhibits, and better and more discriminating articles by expert observers, than we have seen in any other single publication. While for those who have been to Chicago it must be valuable for its record of sights seen and confirmation of individual impressions. The editor, Walter Besant, Julian Hawthorne, Murat Halstead, George F. Kunz and ex-President Harrison and many others contribute. Mark Twain has a clever bit of satire on the altitude of modern prices of paintings by great masters, and Mr. Howells's traveler from Altruria is as suggestive as ever .- The New England. [\$3.00] is promptly at hand with its usual assortment of articles of permanent and evanescent value, and is especially strong in its poetry. The Literary Associations of the Berkshire Hills are described in a fascinating way by J. T. Cutler. Fryeburg, Me., the birthplace of many noted men and women and the site of an academy where Daniel Webster taught, has a glowing, accurate chronicler of its history in John Stuart Barrows. The most suggestive article and most likely to provoke dissent is H. G. Cutler's on The American not a New Englishman. For valuable information no artiele surpasses that of Prof. A. B. Ward, in

which he describes the work of the Massachusetts Agricultural Experiment Station at Amherst .- The Thinker [\$3.00], with its usual review of world-wide Christian thought, is valuable especially for Rev. W. M. Lewis's setting forth of his new theory of the authorship of the Epistle to the Hebrews, and for Rev. Thomas Kilpatrick's elaborate review of Prof. Henry Jones's study of Browning as a Philosophical and Religious Teacher. Current American, German; Swiss, Dutch and Scandinavian thought on theological and ecclesiastical themes is given with a degree of fullness found in no other periodical.

The New World [\$3.00] has its customary wealth of reviews, by liberal reviewers, of current theological and philosophical literature, and is notable for Dr. J. M. Whiton's article on A Way Out of the Trinitarian Controversy, and for Rev. E. H. Hall's frank exposition of the radical difference between The New Unitarianism and that which New England knew a generation ago. James Darmesteter contributes a eulogistic and far from discriminating analysis of Ernest Renan's character, and the venerable and brilliant Rev. C. A. Bartol compares the characters of Channing, Emerson, Phillips Brooks and Father Taylor and their traits as preachers. As usual he is epigrammatic and suggestive, if not always accurate. Education [\$3.00] has an attractive array of sensible articles that are not so technical but that a parent interested in education can appreciate them, a virtue not always found in pedagogical journals. Home Education by E. P. Powell, Psychology and Ethics in the High School by Colin S. Buell and Professor Abernethy's description of the equipment of the classroom in which he teaches English literature are well worth reading .- McClure's Magazine [\$1.50] contains a discerning personal sketch of Edward Everett Hale, coupled with characteristic remarks by him drawn out by Herbert D. Ward. Pasteur at Home is described by Ida M. Tarbell. Henry M. Stanley contributes a bit of African folklore. William Wright sheds new light upon dramatic incidents in the history of the Brontë family, and the trying, responsible and too often unrequited life of a locomotive engineer is graphically described by Cleveland Moffett.

NOTES.

- The publishers of David Grieve announce that it continues to sell well.
- Scribner's Magazine is to have a serial by George Meredith. Title: The Amazing Marriage.
- Holman Hunt's important volume on the Pre-Raphaelite movement will soon be
- The Japanese legislature has decided that no one in that land can hold the position of editor or publisher save males over twentyone years of age.
- Mrs. Kate Douglas Wiggin has attained to the honor of having her portrait serve as a frontispiece in the Bookman, the high grade English literary monthly.
- The Pope is about to publish a new edition, limited to two copies, of his poems. The preface by Professor Brunelli is to be a review of the Pope's literary works.
- The people of Thrums, otherwise Kerriemuir, are very proud of Mr. Barrie but they do not give him credit for originality. They

think he gets all his material from a local worthy.

- A memorial window to Charles Kingsley is proposed, to be placed in the church at Holme, the small town on the borders of Dartmoor where Kingsley was born.
- Those who possess letters of Matthew Arnold will confer a favor upon the family if they would forward them to Mr. G. W. E. Rus. sell, care of Macmillan & Co., London. A return is pledged.
- Mr. Paul Bourget, the eminent French novelist now in this country, is to write his impressions of our ways and manners into a novel, which is to be published first as a serial in the New York Herald.
- Mr. Richard Le Gallienne's new book, The Religion of a Literary Man, will be an attempt to show where a modern man of a naturally religious temperament finds himself after having read all the works of modern doubters.
- The Palestinian version of a few verses of Exodus has lately been found on a Hebrew palimpsest in Egypt and acquired by the Bodleian Library. This piece is a valuable addition to the fragments already in the Bodleian Library and just edited by Rev. G. H. Gwilliam, fellow of Hertford College, Oxford.
- In the model 5,000 volume library, exhibited by the American Library Association at the Columbian Exposition, the biographical works number 635, fiction 809, religious 220, sociological 424, literary 694, historical 756 and works of travel 413, the total value of the library being \$12,125 if estimated at the retail price of the volumes.
- W. D. Howells, in a very frank paper on The Man of Letters as a Man of Business, in the October Scribner's, makes this striking statement: "I do not think any man ought to live by an art. A man's art should be his privilege, when he has proven his fitness to exercise it and has otherwise earned his daily bread; and its results should be free to all. . . In trying to write of literature as a business I am tempted to begin by saying that business is the opprobrium of literature.

BOOKS OF THE WEEK.

D. C. Heath & Co. Boston.

ADVANCED LESSONS IN ENGLISH. By Mary F. Hyde pp. 199. 65 cents.

pp. 199. 60 cents.

E. P. Dutton & Co. New York.

PHILLIPS BROOKS YEAR BOOK. pp. 366. \$1.25.

Longmans, Green & Co. New York.

ENGLISH HISTORY FOR AMERICAN READERS. By
Thomas Wentworth Higginson and Prof. Edward
Channing. pp. 334. \$1.20.

CAN THIS BE LOVE? By Mrs. Parr. pp. 348. \$1.25.

Macmillan & Co. New York.
THE UNITED STATES. By Goldwin Smith. pp. 312.

Harper & Bros. New York.
THE PRINCE OF INDIA. By Lew Wallace. In 2 vols.
1-p. 1,080. \$2.50.

A. U McClurg & Co. Chicago.
The Baroness Burdett-Courts. pp.200. 75 cents PAPER COVERS.

Ginn & Co. Boston.
ARITHMETIC BY GRADES. pp. 86. 20 cents.

J. B. Millet (O. Boston.

'AMOUS COMPOSERS AND THEIR WORKS. Parts
XIII-XVI. 50 cents each.

Wilbur B. Ketcham. New York.
Secret Prayer. By Rev. Henry Wright. pp. 11.
15 cents.

American Academy of Political and Social Science
Philadelphia.
THE NATURE OF THE FEDERAL STATE. By E. V
Robinson. pp. 24. 25 cents.

MAGAZINES.

August. BIBLICAL WORLD.

September. Our Little Ones. — Biblia. — The Literary News.—Good Housekeeping.—Art Journal.—Pansy.

Coolness and absence of heat and haste indicate fine qualities. A gentleman makes no noise, a lady is serene. Let us leave hurry to slaves. The compliments and ceremonies of our breeding should recall, however remotely, the grandeur of our destiny. -Emerson.

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News from the Churches

PASSING COMMENT.

The election of the president of the Y. P. S. C. E. by the church at its annual meeting is a step which ought to bring the two bodies into still closer and more cordial relations.

Forty years of faithful service in preparing the Minutes of a State Association is a record of which any man may be proud. All honor to Deacon E. F. Duren of Bangor, whose accuracy and painstaking are again apparent in the Maine Minutes for 1893. During the forty years he has worked in conjunction with fourteen different corresponding secretaries.

How much a single family may be missed from a church is illustrated by the removal of a certain household in Iowa whereby the Sunday school loses its superintendent, its assistant superintendent, secretary and Bible class teacher, four members are taken from the choir, seven from the prayer meeting and four members and three attendants from the Y. P. S. C. E. Greetings to "the church that is in their house" would be in order.

The open air services in Oberlin are another demonstration that revival work is not necessarily limited to special times and seasons, but that, as Mr. Moody has proved in Chicago, the summer months with their opportunity for outdoor services may be made a season of spiritual harvesting. In a meeting of a labor union in Oberlin a working man said that Jesus Christ, who was Himself a working man and the working people's Friend, did not often preach under a roof, and he thought the ministers could get a better hearing if they would imitate Christ in going where the people are. Perhaps the success of Salvation Army tactics has fostered the extension of this form of Christian warfare.

That must be an ideal church in Oxford County, Me., which leads a correspondent to say: "The congregation is composed of many denominations, but to all intents and purposes there are no sectarian differences, and never has the writer seen a more perfect illustration of what a union congregation should be. All take a pride in the work, and the idea of sect seems never to enter their minds."

A good idea that of the Cleveland ministers to hold their Monday meetings in the afternoon, invite their wives and take tea together, leaving the evening free for other engagements.

Forty years without a single absence from the service of the Lord's Supper! Blessed the church and blessed the pastor of whom this is true.

THE NEW HAMPSHIRE STATE MEETING.

In all probability the Boston & Maine Railroad did not time the beginning of its autumnal excursions to the White Mountains solely to accommodate ministers and laymen attending the eighty-fourth General Association of Congregational and Presbyterian Churches of New Hampshire at Lancaster, but as a matter of fact some of them did take advantage of the phenomenally cheap rates, and those whose route lay through the Crawford Notch were fortunate in having, both going and returning, the choicest of September weather. A run up through our American Switzerland in the autumn is always a delight, for then the higher peaks are usually free from the mist which enswathes them so frequently in August and stand out boldly in all their rugged grandeur. The slopes of the mountains have begun to take on the beautiful autumnal color and the September sunshine pours its mellow light into eyery dark ravine.

Lancaster, where the association met, is one of those beautifully situated towns which capture at once the heart of the wayfarer. Only eight miles from Jefferson and not so far as

that from the Connecticut River, its view commands a wide sweep of mountains and stretches of fertile meadows as well. It is a busy, prosperous shire town, with neat, thrifty homes and plenty of churches and schoolhouses in very plain sight. Its lumber business is one of its chief industries and in summer its excellent hotel and boarding houses bring in a number of city people for a longer or shorter stay. T. Starr King was a great lover of the place and sings its praises in that classic of his. The White Hills. Its citizens are justly proud of its unsurpassed situation and its good name and some of its sons, like George P. Rowell of advertising fame, have come back to their native town and reared substantial and attractive homes.

Our Congregational church has for its pastor Rev. G. H. Tilton, whose people co-operated with him in the extension of generous hospitality, some of them going so far as to provide in the intervals of the sessions riding horses for their guests who cherished equestrian ambitions. Considering the distance of the meeting place from the leading cities and towns of the State the attendance was fairly good, though less than 100 delegates were registered. Hon. John Kimball of Concord served the body well as moderator, and the program did not lag or exceed its assigned limits.

President Tucker of Dartmouth evinced his readiness and purpose to resume his place in the religious life of the State by accepting the invitation to preach the opening sermon. was a characteristically direct and uplifting discourse based on the clause, "Which thing is true both in him and in you," and it dealt with the qualities and the sources of the personal religious life, being followed appropriately by the communion service. Later in the session the association showed in turn its appreciation of having Dr. Tucker again within the borders of the State by nominating him as a corporate member of the American Board. As respects the other assigned parts on the program the address of Rev. H. W. Pope on Christian Nurture was brimful of practical and workable suggestions, and brought out clearly the great promise wrapped up in work for the young. Rev. H. H. Wentworth answered the question, Is there a lack of evangelical spirit and methods among our churches? by urging a broadening of the scope of activity to embrace a wide range of human need. The discussion on the changes which should be made in applying the gospel to existing conditions was opened by Rev. J. S. Colby. A valuable and instructive paper was read by Thomas D. Luce, Esq., on How can the gospel and the law of the State best aid

The darker lines in the picture presented by Statistical Secretary Gerould were the statements that the membership of the churches shows a net loss of 242 and that in the past three years there has been a steady decline amounting to 392. Moreover, only one church has been added to the sisterhood, while four that have been practically dead for several years have been stricken from the list. The brighter elements in the report were the facts that the churches are more generally supplied with ministers than for many years and the benevolent contributions were last year the largest ever registered. These interesting statistics were added in reference to the general religious condition of the State: Twenty denominations-four of which have but one church each-are represented by 723 churches, or one to every 521 of the population. The total membership of these 723 churches is a few less than 100,000. One in every four of the population is a professing Christian.

Supplementing, and to some extent interpreting, these statistics, Secretary C. F. Roper's narrative of the state of religion was a newsy and instructive paper. No notable awakenings were reported but a gratifying

degree of life and activity exists in many places, while in not a few cases special efforts to reach the unconverted through evangelistic meetings, organizations of young men, home department of the Sunday, school, special Lenten services and other means, new and old, have resulted favorably.

To the State Home Missionary Society Wednesday evening was yielded and Secre tary A. T. Hillman's report outlined the progress of the past year, which, while not an exceptional one in method or results, has witnessed at the least the usual faithful and telling work. The total receipts were \$18,514. Seventy churches and stations have received aid for more or less of the year, the average grant being \$145. Seventy-four men have been employed, with an average salary of \$648 for single fields and \$714 for a double field. The aided churches surpassed the record of the previous year both in spiritual and material things, reporting 175 hopeful conversions and gifts amounting to \$2,056. Since 1890 nine churches have become self-supporting. Two consecrated women as visitors have been supplementing the work of pastors in outlying districts, laboring in the aggregate 130 days and holding sixty midweek meetings. Besides sixty-nine hopeful conversions a distinct spiritual blessing has come to the churches in connection with which these young women have been working. If the selfsupporting churches had equaled the record of the aided churches, which together report a net gain in membership of sixty-one, the statistical showing would have been extremely gratifying.

Ex-President Bartlett of Dartmouth, who has been the interested and efficient president of the society for so long, declined a re-election and Hon. George A. Ramsdell of Nashua was chosen to succeed him. The national aspects of the work were brought out in a stirring address by Secretary Washington Choate.

The association every year permits three benevolent causes to be brought to its attention, and this year it was the turn of the A. B. C. F. M., the C. C. B. S. and Ministerial Relief, their respective claims being championed by Secretaries Creegan, Hood and Whittlesey. The women who belong to that venerable organization which bears the imposing appellation New Hampshire Cent Institution and Missionary Union had as the chief speaker of their gathering Mrs. C. W. Shelton.

NOTES FROM THE PACIFIC COAST.

In these days, when so much is said about reaching the people through the second service, it is refreshing to record an instance of a church which must tear down and build in order to accommodate the numbers flocking to the evening service. Such is the case with our Swedish society in San Francisco. By no means old, it has met with phenom nal success, especially under the leadership of Rev. C. A. Anderson. With a membership of no more than 150 there is an attendance of Sunday evening of three or four hundred. The people are about to remove the old structure, even though but two or three years ago it was enlarged to its present dimensions It is hoped that the entire lot will be covered by the holidays with a commodious edifice suited in every way to so important a work and to the constantly increasing congregations.

We see in the not distant future the formation of another church, perhaps two. The sites are chosen. Chapels are erected and Sunday schools are in progress. All this is due to the farsighted devotion of one of our quiet but intensely earnest laymen, Deacon S. S. Smith of Plymouth Church. He has been one of its pillars ever since its inception. Blessed with this world's goods, he has been using them for the Master, and in one place and another, apparently strategic, he has purchased a lot and erected a chapel thereon. Thus arose the Pierce Street and the Seventh Avenue enterprises, as well as others. In these two services are now regularly held. Rev. Philip Coombe has been secured to lead the work.

The laying of the corner stone of our new Y. M. C. A. building is a recent event. Secretary McCoy in his more than a decade of devoted service has worked hard, and his heart swells with gladness as he sees the beginning of the realization of his hope. Some weeks ago ground was broken in a desirable location and now the walls are rising, giving promise of a magnificent structure, thoroughly adapted to the work of the association and forming in its many departments a mighty counter attraction to the handsome clubrooms now the resort of so many of the city's young men. Already the membership is large and strenuous efforts are making to have 10,000 enrolled when the doors of the new building are thrown open by New Year's of '95.

We gladly greet Mrs. Sarah B. Cooper, whose large Bible class in Dr. Brown's church and whose kindergartens have missed her for the three months that she has been in Chicago. While there she made thirty-six addresses and participated in the various congresses. Once more at home she is busy in her philanthropic work. The Monday Club extended her an invitation to speak, the entire hour, by special vote, being set apart for that purpose. Others there are, too, of our leading workers who, having attended the fair, are interesting those forced to remain at home with pleasing incidents of their sojourn. The stereopticon is being brought into service and thus the loss of those who are not able to go to the fair is being partially made up to them.

OCCIDENT.

NEW ENGLAND. Boston and Vicinity.

The Union Bible Class resumes its weekly meetings at the Bromfield Street Church Saturday of next week, Sept. 30, and Rev. N. Boynton will be at his nost again as leader.

The large audience which attended the first Boston, Ministers' Meeting of the season at Pilgrim Hall last Monday morning were amply rewarded by a fine, scholarly and stimulating paper by Prof. J. F. Genung of Amherst. His theme was the Study of Literature as an Aid in the Work of the Ministry. We expect soon to print a portion of it in our columns.

All the pastors in the city proper were back in their own pulpits Sunday with the exception of Dr. G. A. Gordon, whose place at the Old South was taken by Dr. A. H. Quint. Large congregations greeted Dr. E. L. Clark at the Central Church, and his morning sermon was especially suited to the beginning of his work with this people, being from the text, "Speak unto the children of Israel that they go forward." The congregations at Union Church are larger than usual at this season of the year.

The City Missionary Society reports a summer of large activity and gratifying success. During July and August its visitors made 5,767 visits, 644 being to the sick in homes and hospitals. They attended twelve funerals. Good reading was distributed to the amount of 11,790 papers and leaflets, 166 meetings were held and seventy children were gathered into Sunday schools. Material relief was afforded in 607 cases of want. Through the Fresh Air Fund there were distributed 41,474 street car tickets, 1,430 round trip harbor tickets, and 8,692 persons, a larger number than in any previous year, enjoyed a day's vacation or a visit in the country.

The edifice of the Pilgrim Church, Cambridgeport, has been given a more attractive appearance by renovation and new furnishings, in part, for the vestries and by substantial improvements upon the exterior.

Massachusetts.

The churches of Middleboro, North Reading and West Peabody are holding open air services at the paper mills in South Middleboro. Four towns meet there and the point is two miles distant from any church. On Sept. 10 Rev. W. P. Landers of Middleboro preached, and the West Peabody orchestra led the singing. Nearly 100 were present. Efforts will be made to secure quarters indoors before cold weather, as considerable interest is manifested.

Taunton Congregationalists, as well as others from neighboring towns, rallied in good numbers at the first meeting this autumn of the North Bristol Congregational Club, held at the Broadway Church last Monday evening, with President S. V. Cole in the chair. The work of Berkeley Temple as a typical institutional church was set forth by Rev. Messrs. C. A. Dickinson and H. A. Bridgman. There was excellent sluging by the quartette.

The vicinity of Haverhill has recently witnessed the organization of three new churches and the dedication of four new places of worship; the Union Church in the city proper, which has grown from thirty to sixty-nine members and worships in n exceptionally convenient and beautiful chapel; the Riverside, which dedicated a portion of its new building in the spring; the French, which organized in July with a membership of seventeen and a leasant edifice on the west side; and Sept. 14 the Ward Hill Society in Bradford. This new church is result of many years of Sunday school and neighborhood work and latterly of regular preaching services under the care of the mother church at Bradford and its pastor, Dr. J. D. Kingsbury. Eighteen members of other churches completed the organization and at the recognition services ten more were added on confession. Rev. G. H. Reed presented the fellowship of the churches and Rev. J. N. Lowell gave the charge. At the dedicatory service in the evening Rev. C. R. Hubbard preached the sermon and Rev. Bernard Copping offered the prayer of dedication. The building is free from debt and there is money in the treasury.

Rev. Edmund Dowse, chaplain for many years of the Massachusetts Senate of which he was once a member, and for more than half a century pastor of the church in his native town of Sherborn, reached his eightieth birthday last Sunday, and on the preceding Thursday a large reception in his honor was held at his son's house.

At the Worcester Ministers' Meeting last Monday Rev. S. D. Hosmer read a paper of great antiquarian and general interest upon the second meeting of the American Board, held in Worcester Sept. 18, 1811, just eighty-two years ago.

The directors of the City Missionary Society in Worcester have voted to accept the trusteeship of the mission chapel of the Union Church with its endowment fund. The chapel was erected and the fund created by the late Ichabod Washburn, and since his death it has seemed expedient to make this transfer.

The fourth annual old folks' service was held at the Trinitarian Church, Norton, Rev. G. H. Hubbard, pastor, Sept. 10. The front pews were well filled with persons over seventy-five years of age. One lady had passed her ninety-third birthday. The choir sat in the gallery and was accompanied by an orchestra instead of the organ. During the singing of the old-time hymns the congregation turned and faced the music, as was the custom a half-century ago. The pastor preached on Old Age—Its Privations, Privileges and Possibilities. These services increase in popularity year by year.

Following the example of one or two Western pastors who have relinquished a portion of their salaries on account of hard times, Rev. J. P. Coyle of North Adams sent back to the trustees of his church one-half of his salary for last month with a straightforward letter, saying: "I do not feel that while things are in their present state I can continue to preach the gospel of usefulness while I draw full salary." The trustees, however, would not consent to his action.

Maine

The church in Woodford, Rev. E. P. Wilson, pastor, has adopted the plan, at its annual meeting, of appointing the president of the Y. P. S. C. E.

The village of North Bridgton has had its usual large proportion of ministers among the summer boarders. Seven clergymen were present at a recent Sunday service, and they have been most helpful in the social meetings of the church, of which Rev. A. G. Fitz is pastor.

Mr. C. D. Boothby of Bangor Seminary closed a successful mission of fourteen weeks at West Dresden, Sept. 10, with an address to young people on The Growth of Character. Secretary Adams preached in the morning, received two members on confession and administered the Lord's Supper.

The old historic church building at Alna has been

open for services during the summer and the excellent sermons from the young men who are supplying neighboring churches have attracted audiences of 200 or 300. Sept. 10 several came five and six miles to hear Mr. G. C. DeMott from Richmond, the free seats drawing some who would not go elsewhere. A collection at each service pays the preacher.

At a meeting of the Cumberland Association in Portland, Sept. 12, Alfred Theophilus Clark (colored) of Howard University received iteensure and will act as pastor of the Fourth or Abyssinian Church of Portland. A son of a Moravian minister in the West Indies and a student of exceptional abilities he begins his work with great promise of usefulness.—The State Street Church enlarged its musical force at the Sunday evening service, Sept. 17, by a chorus of sixteen voices. This is a permanent arrangement for the evening service.

The Maine Minutes for 1893 is an elaborate statistical volume of 228 pages. It is a complete compendium of Congregational history in the State for the year and in this respect is probably unequaled by any State year-book in our denomination. It has on its covers a cut of the Williston Church, Portland, the new church at Scarboro, and the missionary ship, the Morning Star, launched in 1884. There are 251 churches in the State, 172 ministers, 21,682 church members, 22,643 pupils in Sunday school and 8,294 Christian Endeavorers. The total contributions, including \$6,393 in legacies, amounted to \$84,497. In the necrology are the names of seventeen ministers.

New Hampshire.

B. Fay Mills begins a series of revival services with the evangelical churches of Concord Sept. 21. Rev. Mr. Gillam, his assistant, has been on the ground for the last six weeks preaching in the different churches and conducting a union weekly prayer meeting. He is well received and several have already expressed a determination to begin the Christian life. Mr. Mills expects to spend two weeks in the city.

The church in Raymond laid the corner stone of its new edifice Sept. 7. The pastor, Rev. A. H. Thompson, conducted the services, and among those who assisted were Rev. J. H. Fitts of South Newmarket and Dr. Edward Robie of Greenland.

Vermont.

The home missionary rallies planned by Secretary Shelton for Vermont began iast week with the county conferences at Bellows Falls, Sept. 12, and Brattleboro, Sept. 13. Secretaries Shelton and Puddefoot and Mrs. Shelton spoke for the national work, Secretary Hood for the Church Building Society and Miss Hartig and Secretary Merrill for the State work. A new feature introduced by Mr. Shelton was a stereopticon exhibition. With the use of about eighty slides, illustrating State work, the Congregational exhibit in Chicago, the work of church building, immigration, New York tenement life and mission work in the South and West, and explanations by the secretaries, a vivid picture was given. At the meeting in Brattleboro Secretary Gutterson spoke upon the foreign work and the work of the A. M. A.

In the organization of the church in Westmore six denominations were represented in the ten members. This is the first and only church in town. The parish includes the summer resort at Willloughby Lake. Mr. C. C. Gill of Union Seminary laboring in his summer vacation, gathered the little band, and his work is followed by Miss Nelson and Miss Harmon, two of the women evangelists.

The efforts at Simonsville of Miss Billings and Miss Gaeng have resulted in numerous conversions and the call for a church organization. Students have been sent here summers for several years. A good congregation gathers in a "union" house but there has been no church in this part of the town.

Rhode Island.

An interesting feature at the installation of Rev J. C. Alvord at Woonsocket, Sept. 8, was the ad mission of the new pastor to membership in the

Connecticut.

The church in Kensington has shown the possibility of successful work among foreign laborers by the methods which it has adopted during the summer with the Italians employed in the numerous brickyards from April to November⁸ Services have been held every Sunday and classes four evenings in the week. The results are most satisfactory. About twenty profess conversion and have signified their willingness to form a Protestant church if one can be established conveniently. The needed funds have been subscribed by the churches of the conference. Should any church desire an Italian

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worker, a well educated man and a good speaker, one can be recommended by the pastor at Kensington, Rev. Magee Pratt, who will cheerfully furnish any other information about this work.

The church in North Woodstock, Rev. F. M. Viets, pastor, lost its neat and commedious edifice, Sept. 11, by fire, the cause of which is unknown. The building was insured for \$4,000.

MIDDLE STATES

New York.

During the six years, just ended, of Rev. Dr. E. N. Packard's pastorate in Plymouth Church, Syracuse, 306 members were received, more than one-half on confession of faith. The autumn work begins with specially good promise. Thomas Edwards, Esq., of London, secretary of the Continental Sunday Thomas Edwards, Esq., School Association, addressed the Sunday school teachers of the city in Plymouth Church Sept. 17. The church will celebrate its fortieth anniversary Nov. 12.—Rev. H. N. Kinney began his pastorate with the Good Will Church last Sunday.

THE INTERIOR.

Ohio.

Oberlin has had unusual religious interest for everal weeks this summer. About 200 men came into town to work on public improvements. Under the auspices of the Y. M. C. A. Rev. A. T. Reed, whose home is in Oberlin, held open air meetings specially for these strangers. There were many conversions and the interest soon became general. The first Sunday in September all the Sunday schools of the town held a union meeting at the First Church in place of their regular sessions, with all their pastors and superintendents on the plat-form. A large number of inquirers' cards were signed and the work was followed up during the week by class prayer meetings at the homes of the teachers. Eight o'clock morning prayer meetings have been held for the past three weeks, and the attendance at the regular church prayer meetings has doubled. Nearly a hundred cards have been signed, and a mass meeting of Christians of all denominations in Oberlin was held at the First Church, Sept. 10, to review with thankfulness the work already done and to plan for its continuance and increase.

The home expenses of the Burton church, given in the new Year-Book as \$435, should be \$8,435. South Newbury should be credited with a Y. P. S. C. E. of forty-five members.

Evangelist A. T. Reed's fourth year with the churches of Ohio closed Sept. 1. He labored 248 days with twenty-one churches. Four hundred and thirty-seven conversions were reported, 234 uniting the Congregationalists and sixty-nine with other denominations.

The Cleveland ministers held their first autumnal meeting, Sept. 12, in the afternoon instead of the morning and invited their wives, an innovation which proved so agreeable that it will be a permanent arrangement. They took tea together and adjourned in time for evening engagements. Reports of the summer's work and vacations were presented.

A remarkable record is that of Dr. W. W. Williams of the First Church, Toledo, who celebrated, Sept. 3, the fortieth anniversary of his first communion with that church, and has never been ab from a single sacrament during all the time. - Rev. D. M. Brown of Dayton, on the evening of Sept. 3, provided for his people four ten-minute addresses, by two machinists, a printer and a painter, on the Social Problems in the Industrial World Confronting the Church.

The Madison Avenue Church, Cleveland, has just put in a \$1,800 pipe organ.—The Park Church occupied the main audience-room of its new buildng Sept. 17. Dr. Berger has placed in the church one of the depositories sent out by the Christian Workers' Association, of which he is a member, and reports that the literature finds ready sale .-. W. Franklin of the Swedish church conducts a special Bible class for his young people Sunday afternoons, as many of them are in domestic service or boarding houses. A simple lunch is provided for them at the church before the evening service. Though many members of the church are out of work because of the closing of iron mills, they are going bravely forward to complete the audience-room of their new building. Th room where they now worship is frequently over-

Illinois

Twelve years ago a church of twenty-three members, many of them from the First Church, Chicago, was organized in what was then the small village of La Grange. Today it is a flourishing suburb of the great metropolis and on Sept. 10 the people dedicated a fine stone edifice costing \$20,000, exclusive of the Sunday school annex which is not yet built A debt of \$7,500 was canceled by pledges. The services of the day opened with an early prayer meeting under the auspices of the Y. P. S. C. E. and was followed by a sermon from the pastor, Rev. W. A. Evans, and addresses by Dr. E. P. Goodwin and Rev. J. C Armstrong, the first pastor.

Michigan.

A council called by Fisher and Byron churches to ordain J. S. Glidden postponed action in view of the fact that the candidate had not completed the course of study laid down by the General Association.—Rev. G. S. Bradley closed his six years pastorate at Hudson, Sept. 3, all the other churches in the city being represented in the audience. The church in Bass River, organized a year ago, dedicated its house of worship, Sept. 13, Rev. J. E. Smith of Grand Rapids preaching the sermon. The building seats 300, cost \$800, of which the C. C. B. S. provided \$300, and was entirely paid for. Rev. W. P. Wilcox is pastor at Allendale and Bass River.

Under the leadership of Mr. Ezra Morehouse a church has been gathered and a house of worship erected at Brouard. Dedicatory services were held Sept. 10, when Rev. L. K. Long of Otsego preached and Rev. W. A. Bockosen offered prayer. There is no debt.

Mr. C. H. Fraser, whose name was dropped from the roll of the Elgin Association of Illinois last year after investigation, has finished a term of service at Sheboygan .-- Rev. J. B. Davidson has closed his work at Hartland.

The council called to ordain Ernest A. Trevor as stor of the Rio and Wyocena churches found itself without a quorum, but he was cordially recommended for licensure at the next meeting of the Madison Convention.

THE WEST.

The Plymouth and the North Park Churches of Des Moines held services each Sunday morning during the summer and joined with other in union services in the evening .- At Polk City, Rev. L. C. Bellsmith, pastor, a band of young Chris tians is doing evangelistic work. The field in and about the village has been districted and every house is visited monthly. The influence of the work is manifest in enlarged congregations and attendance at the Sunday school.

Rev. N. L. Packard is spending the last month of his pastorate in holding special meetings at each point of his triple field, Ionia, Bassett and Chick-The pastor elect, Rev. Samuel Eveland, is -The gratifying report has come to the Iowa H. M. S. that Blairsburg, Eagle Grove and Exira have reached self-support.—The Y. P. S. C. E. of the Salem church, Rev. J. Davies, pastor, recently purchased for its use a beautiful communion service of six pieces.

Minnesota

A Sunday school organized a few months ago in Northtown, Minneapolis, has met in a private house, in the macaroni factory and at length in a chapel of its own, which was blown down as soon as it was completed. It was immediately rebuilt and is to be fitted up at once for winter. The Congregational pastors of the city have decided to take turns in preaching therein every Sunday afternoon .-Faribault church has received sixty members with more to follow as a result of the revival in the spring.

Four Carleton College students have just closed their work with Minnesota churches. K. E. Forsell preached in English at Georgetown and in Swedish at Moorhead with an outstation at Halsted, reaching two communities otherwise destitute of gospel privileges. D. K. Getchell did excellent work at Lamberton and Walnut Grove, several uniting with the church and a pastor succeeding him. F. E. Lurton supplied Taopi, which is now to be yoked with Rose Creek and supplied with a pastor. F. M. Hubbell preached at New Richland and Otisco and will continue to supply them after returning to college. -Mr. E. E. Day from the State University w means of reviving a partly extinct church at Aitkin, where he did excellent work and is to be followed by a permanent pastor.—Four Chicago Seminary students supplied these fields: A. Lennox, Pelican Rapids; Calvin Wight, Winthrop; W. A. Warren, East Brainerd, now taking Mankato for a few weeks; J. E. Kirkpatrick, Villard and Hudson, where, with the assistance of an evangelist, there has be vival with some forty conversions; and Emil Anderson the Swedish church at Sandstone, where his work was signally blessed.

Rèv. W. B. D. Gray, who for more than seven years has been State superintendent for the C. S. S. and P. S., after much earnest solicitation has accepted the position of general treasurer of Yankton College. He will enter upon his duties Oct. 1, assuming supervision of the work of securing an endowment for the institution. His address will be 912 Mulberry Street, Yankton.

Colorado.

Rev. Allan A. Tanner, whose pastorate opens so hopefully at Rico, finds the altitude too high for him and must leave, to the great regret of the people.—Rev. C. F. Patchell finds an open door and a broad work at Creede. There is less interest in saloons and dance halls and greater interest in church life and work now than in the early history of the place. Utah.

The church in Provo, together with the Baptist and Methodist churches, joined in a union open air service for Sunday evenings during July and August. The people gathered in front of the New West Academy building, seats being provided, while the singers sat upon a porch and were assisted by organ and cornet. Each minister took his turn in preaching. The services proved popular from the first and reached some who are rarely found inside a church building. Rev. S. Rose's congregation is now occupying an attractive home of worship, which has materialized after a hard

PACIFIC COAST.

California.

struggle.

Rev. William Rader of Oakland has returned from a visit of a month or more to Honolulu, where he supplied Dr. Beckwith's pulpit.—Rev. W. W. Scud-der, Jr., greatly refreshed by his Eastern trip, is again vigorously pushing the work in his promising field of labor at Alameda.

Evangelist Meserve, after four months' journey in his gospel wagon among the mountain towns, is again in San Francisco eager to tell of the workings of the Spirit among these weaker churches .- Rev. H. H. Cole of the Olivet Church, accompanied by forty members of his total abstinence society, via ited the Prohibition League at one of its meetings and greatly cheered them in the good work,-Rev. H. W. Houlding of Park Church is rejoicing in the gift of a fine new organ from the Ladies' Aid Soci-Steps are being taken to incorporate the City Church Extension Society preparatory to ag-gressive work in the line of planting and fostering promising missions.

Oregon

The Portland First Church, having for eight years past had music furnished by a paid quartette choir, now proposes to try a volunteer choir of four voices in each part. Most of the members are from the Young People's Society.

Washington

The church in Kalama, forty miles north of Portland, dedicated a new edifice, Sept. 3, free of debt, \$340 being raised to make up the deficit. A new communion service, the gift of a friend, was used for the first time on this occasion and eleven members were admitted to fellowship. The ordination of the pastor, Rev. G. W. Nelson, on the following day completed a series of services of more than ordinary interest.

WEEKLY REGISTER.

ALLING, Horatio (Meth.), to Houghton and Kirkland, Wn. Accepts
CARSON, J. William, Great Bend, Kan., to Dunhap, Io.
CHEADLE, Stephen H., N. Yakima, Wn., to Abtanum.
CLARKE, Charles F., Machias, Me., to Whi.neyville,
Ct. GAY, William A. (Pres.), accepts call to Terryville, Ct. HARDCASTLE, William (Prim. Meth.), to De Smet. S. D. Accepts. HARLOW, Reuben M., Minnelska, Minn., to Park Rap JENKINS, D. Loyd, East Los Angeles, Cal., to Bakers-

JENKINS, D. Loyd, East Los Angeles, Cal., to Bakerfield.

KETCHAM, Henry, declines permanent settlement with Edgewater Ch. Seattle, Wn.

MARVIN, John T., Hillsbore, Ill., to Anita, Io. Accepts.

MCONAUGHY, Frank, Ahtanum, Wn., to Edmonist and Richmond Beach. Accepts.

SNEDGM, Oscar, accepts call to Carbondale, Kap.

SANDBROOK, William, Lowell, Me., to Salmon Falls, N. H. Accepts.

SAUERMAN, William E., accepts call to Wayne and Hickory Grove, Io.

SMITH, Shlas L., Romeo, Mich., to Harmar Ch., Martenberg, Ch. C., Sand Ch. C., Carbondale, Kap.

TIBBALS, Prof. William H., Park College, Parkville, Mo., to Lynne Ch., Ogden and Slaterville, Cubh. Accepts, and has begun work.

WARNER, Herbert E., declines call to Gowrie and Farhamville, Io.

WYCKOFF, James D., Wheaton, Ill., accepts call to

YCKOFF, James D., Wheaton, III., accepts call to First Ch., Wheaton, resigning work on the State H. M. S.

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Ordinations and Installation

Ordinations and Installations.

CARLSON, Thomas A., o. Sept. 12, Sidney, N. Y. Sermon, Rev. F. A. Horrion; other parts, Rev. Messrs, M. E. Dunham, S. M. Dodge, Howard Billman, G. P. Nims, B. T. Stafford, A. F. Norcross and C. A. Frasure, FOSTER, Guy, Fost, I. A. Ashland, Wiss. Sermon, FOSTER, G. C. Carews; other parts. Rev. Messrs. T. G. Grassle, S. E. Lathrop and E. P. Wheeler, M. C. Lathrop and E. P. Wheeler, M. Sermon, For L. H. Hallock; other parts, Rev. Messrs. Daniel Staver, Samuel Greene, A. J. Bailey and C. F. Daniel Staver, Samuel Greene, A. J. Bailey and C. F.

Clapp.

Clapp.

PERRY. George H., i. Sept. 1, East Rochester, Mass.

Sermon, Rev. J. E. Smedley: other parts, Rev. Messrs.

G. W. Stearns, R. G. Woodbridge and R. P. Gardner.

Resignations.

BATES, Henry L., Eugene, Ore.
BRAY, William L., Rhinelander, Wis.
CHITTENDEN, Andrew H., North Ch., Providence, R. I.
CRANE, Kendrick H., New London and Rochester, O.
DEMOTT, Jacob L., Chepachet, R. I.
GRAY, William B. D., State Sunday school superintendent of South Dakota, to become general treasures of

GRAY, William B. D., State Sunday sensor superintendent of south Dakota, to become general treasurer of Yankton College.

HARGRAVE, John W., Zumbrota, Minn.

HIATT, Casper W., Kalamazoo, Mich.

HOSTON, Albert S., Clarion, Io.

STORER, Frederick A. S., Geddes Ch., Syracuse, N. Y., on account of Ill health, to take effect Dec. 1.

STROUT, Joseph W., Thomaston, Me., to take effect

TANNER, Allan A., Rico, Col.

Miscellaneous

Miscellaneous.

Miscellaneous.

ADY, C. M., recently professor of English literature in Doshisha College, Japan, preached, Sept. 3, at a union meeting of the first and Second Churches, Oberliu, where he will reside for the present.

EYANS, D. A., received a sum of money on closing his three years' pastorate in New Sharon and Farmington Falls. Me. He goes to Chicago University to study for the degree of Ph.D.

HARRUTT, Charles, is supplying at Presque Isle, Me., with reference to continuance.

HOOD, E. L., has recovered his health sufficiently to preach, and has done some work in organizing a Cieveland (O.) section of the American Institute of Christian Sociology.

Cieveland (O. section of the American Institute of Christian Sociology, KIDDER, J. S., and Mrs. Kidder, of Hopkins Station, Mich., celebrated their golden wedding Aug. 29. LEE, Gerald Stanley, has begun work at Park Street Church, W. Springfield, Mass NICHOLS, J. T. Pataha City, Wn, received a purse of money, Sept. 1, at the close of his three years' pastor-ate. He and his wife have made a brief visit to New England.

ate. He and his wire have made a solution and the Eagland.
OEEAR, W. F., who has been till for five months, resumed work with the Maplewood church, Sept. 1. His friends in Newcastle, Me., where he was formerly pastor, sent him a gift of \$157.
POWELSON, M. E., has begun work at Deer Park, Wh.

CHRISTIAN ENDEAVOR NOTES

A Pennsylvania lookout committee has made its own tracts by writing in little blank-books Bible ages especially selected for each one to whom one of the books is given.

From the Malua Institute in the Samoan Islands twenty missionaries are going out to New Guinea, all of whom are either members of Endeavor Socie ties or have been members.

A Junior Society of twenty-four Hebrew children in one of the worst quarters of Philadelphia h been organized and is superintended by a student connected with the university settlement.

The society at Milbank, S. D., received a legacy of \$100 from its ex-president, and intends to make use of the sum as a fund with which to give aid to members or others that may be in need.

Several societies have sent out phonographs to missionaries; from one of whom a phonograph cylinder lately came back, bearing a message from him. Others are to follow, containing, among other things, some native songs.

A plan found useful in promoting the co-operation of a Junior Society and the Young People's Society in the same church is this: the two societies regularly meet separately for half an hour in adjoining rooms and then give the rest of the hour to a union eeting.

Owing to the present outlook for Sunday closing at the Fair, it has been decided that the society will not take part in the Parliament of Religions and no Christian Endeavor day at Chicago will be appointed, nor any meetings arranged by the United Society to be held in connection with the Fair.

Aithough Chinese Endeavorers on the Pacific Coast were at first somewhat shy about entering the consentions of the societies, they have been heartly welcomed and it has been proposed that the Golden Gate Union be invited to hold its meeting in the Presbyerian Chinese church, since that contains the largest room under the control of the Chinese Endeavores. deavorers.

When the Albatross was at Alaska members of floating societies among the crew held meetings for sailors of all vessels in port, and distributed tacts.—The floating society at Oakland, Cal., not only holds meetings on vessels during the week, but provides refreshments for sailors that come ashore to attend church on Sunday, so that they may remain to the evening service.

Ohio is the first State on the great lakes to organ-te floating societies. Rev. A. J. Waugh of the Wil-

son Avenue Presbyterian Church of Cleveland is in charge of this special department of the Ohio Union and has visited several lake ports to organize societies. Societies in the Cleveland Union have recently made and given seventy-five "comfort bags" for distribution among sailors, each bag containing, beside such practical conveniences as needles and thread, a Testament and a kind letter from the so ciety giving the bag.

A New York society has a "picket guard," numbering about forty, who are on the watch for strangers in assigned sections of the church and at the close of the service hand each stranger a printed invitation to the young people's meeting, at which representatives of the social committee are similarly on duty in different sections of the room to With a view to better results welcome strangers. a conference is held for reports and discussions of methods, and a time is agreed upon for concerted prayer Sunday morning that the work may be effective in winning some.

The series of autumn conventions opened well with a successful gathering in Maine, where live topics were handled by leading speakers, including President Clark and Rev. Wayland Hoyt, D. D. Amusements, Social Problems, and Practical Work with Our Bibles were among the subjects pre-Neal Dow and the president of the Maine W. C. T. U. spoke for the temperance cause. The Junior work was made prominent, Rev. J. T. Beckley, D. D., conducting a Junior "parliament" and Miss Flora B. Berry a Junior rally, addresses being also given by Mrs. Frances E. Clark and Mrs. John L. Scudder.

WOMAN'S BOARD WEEKLY PRAYER MEETING.

"Are there any other missionaries present?" inquired a lady, an apparent stranger, of one who sat near her at the Friday morning prayer meeting, held weekly in the rooms of the Woman's Board of Missions at the Congregational House, Boston. "It is to me a great privilege," continued this lady from a distance, "as I am passing through Boston to attend this gathering." Another lady at the last meeting spoke of it as to her "the gate of heaven." Mrs. C. L. Goodell, the leader, made its pervading tone one of joyousness. Her theme was The Return of the Ark. Too much could not be said as an incitement to prayer, but not enough is said of the incentives to praise. After one experiences the joy of salvation he can best teach transgressors God's ways. Mrs. Edward Hume gladdened all hearts by naming some specific tokens of cheer and progress in India which have been all too long on the way.

If it were proper to give the personnel of these meetings it could be shown that they are attended by persons who possess a remarkable combination of intellectual, social and spiritual gifts. When the service opens there is no waiting to establish a basis of fellowship, for that already exists through the unity of personal interest and desire. few missionaries are usually present and the meeting is a rendezvous for all ladies in the East having sympathy with them, and to this gathering religious workers abroad look for a re-enforcement of their strength. All controversial questions are passed by and the spirit of missions rules the hour. The meeting is gaining a distinct and wide reputation for its helpfulness, and the influence of it appears in the Friday evening meetings in the churches in and about Boston.

SHALL INDIVIDUAL WEALTH BE LIMITED?

It is very significant when a justice of the highest judicial tribunal in this or any other country says to his fellow-jurists what Justice Brown of the United States Supreme Court said recently, at the annual meeting of the American Bar Association, viz., that

One of the early steps in the settlement of this country was to abolish the law of entail and primogeniture, but the right to leave an enormous fortune by will to a single

child or to-one of several children is still canid or to one of several children is still recognized by law. With its unlimited power to dispose of decedents' estates, I know of no reason why the legislature may not limit the amount which any single individual may take by gift or device, and thus bring about, to a certain extent, the breaking up of enormous fortunes upon the death of the owner. Were this amount, for in-stance, fixed at \$1,000,000, it would compel a man worth \$100,000,000 to create 100 beneficiaries, many of whom would probably be charitable institutions, and that, too, without doing injustice to the natural objects of his bounty. Probably not 200 estates in the country would be affected by such legislation, but the amount of good which could be accomplished would be almost incalculable. Indeed, it would remove the main objection to the growth of these large fortunes.

GLEANINGS FROM OUR MAIL BAG.

SPRINGFIELD AROUSED.

SPRINGFIELD AROUSED.

In behalf of the sixteen gentlemen of Springfield who signed with me the paper indorsing the action of our marshal in arresting the pool sellers at the recent races and the judge for the righteous sentence he imposed upon them, I hereby acknowledge with thanks the help rendered us by the editorial in the Congregationalist Sept. 7. This is no merely local struggle, but one which has a vital connection with the moral welfare of our whole commonwealth. Notbing could have "stirred up the animals" more effectively than did our judge's unexpected meting out of stern retribution upon men who dared defy the law the structure followed was he the action of the structure of the struc

retribution upon men who dared defy the law.

This action, followed up by the cordial commendation of two local papers and a little later by the signed document to which reference is made in the editorial, has been a kind of "surprise party" to "our friends, the enemy," and has almost taken away their breath. The list of seventeen—which would have been a much longer one if there had been time to circulate the paper thoroughly—represents a good variety of our law and order loving citizens. Two are ministers, not pastors, one is a lawyer, one a publisher, six or seven are large manufacturers, two are prominent officials in life insurance companies and so on. It is especially notworthy that at least two of the gentlemen aforesaid are by reputation especially fond of horses and owners of some of the best stock in the city, but they utterly abhor and abominate the demoralizing associations of the modern race track.

These are the parties—these seventeen—

the demoralizing associations of the demoralizing associations of the demoralizing associations of the demoral race track.

These are the parties—these seventeen—who have been attacked through our local press by a prominent lawyer of this vicinity for the utterance to which reference has been made. We intend to stand by our guns, and a good many more than "seventeen" of us are "in for the war." Let all good citizens athroughout the State show their colors and rally for the extirpation from our borders of this most specious and dangerous form of gambling. Next to rum, opium and licentiousness, it will be agreed by thoughtful observers of the times that nothing is doing so much to honeycomb the moral foundation of this generation as the gambling mania in all its varied phases. X. all its varied phases.

THIS EVERLASTING WRANGLE IN THE BOARD."

"THIS EVERLASTING WRANGLE IN THE BOARD."

The "gleaning" from a letter from a missionary, published in the Congregationalist Aug. 17, as to the troubles in the board, suggests several questions. Who is responsible for "this everlasting wrangle in the board?" Is it the men who have year after year sought to change the doctrinal basis of the board and its method of administration and who say they will keep coming to the annual meeting with this demand, or is it the majority of the board who have steadily resisted such change, who have been willing to change the mode of exercising the "examining function of the administration," but have felt they could not vacute that function, which has existed from the first?

What is the remedy? Is it "to retire" the

What is the remedy? Is it "to retire" the members of the administration who have sympathized with the majority of the board in resisting the changes demanded and have faithfully carried out the instructions given them? Could they have done less than they have done since the Des Moines meeting and not been liable to censure? In every decision as to candidates, save that of Mr. Covell, the president has agreed with these brethren. Is there not another remedy—the cessation of the demand for a change in the doctrinal basis and for vacating the examining function of the Prudential Committee, which demand has con-

vulsed every annual meeting for years, save that at Pittsfield?

The fact is that a profound and far-reaching change, fundamentally, as to the authority of the Scriptures is taking place in some minds. As long as those who hold the new views insist that the board shall countenance these views and the majority resist there must be conflict. Change in the form of administration will not bring peace if these new views are not countenanced. This theological ferment will go on. But until it has worked itself out in confirmed results shall we not all, conservatives and progressives alike, say, "One thing must be, the missionaries whom the Master has called to the field, and whom we have pledged to support, shall be supported to the full? They are not responsible for our theological differences and they shall not suffer because of them."

Whitinsville, Mass. John R. Thurston.

EVOLUTION AGAIN.

EVOLUTION AGAIN.

The Natural World and the Spiritual, by Rev. Dr. G. A. Gordon, published in the Congregationalist Sept. 7, cannot fail to strike the average educated mind as a logical, forcible and somewhat original presentation of his views on the subject of evolution, and yet there is at the end of its perusal a feeling that something has been left unsaid. Much is conveyed in the manner of stating truths, and all are so co-related that the augmenting, or coincident, fact often rightly carries nearly equal weight in the result with the central proposition. So, too, by stripping facts of everything but their precise mathematical inclusions we disbar some of the most important, although often finer and more spiritual, truths, and utterly annihilate the normal results of imagination. Dr. Gordon speaks approvingly of the latter in the use of symbolism, and yet seems to forget its significance in the pursuit of his demonstration.

It seems to me very doubtful if Professor Drummond would be willing to have his statements judged without the sidelight of interdependent, supplementary assertions. Taken out of their relation and isolated, assertions of many a scientist and philosopher might sound crude and almost seem unwarranted, whereas in their connection they are important bricks in a harmonious structure. Ultracriticism is pernicious, destructive of symmetry and artistic embellishment, and loses sight of results in a finical and unprofitable discussion of minor details. The latter must be right to insure a right result, but they can be regulated and toned down as the work progresses without delaying its consummation or detracting from its unity.

Furthermore, it seems very doubtful that there is any general tendency on the part of Professor Drummond's hearers and readers to interpret him after the manner of Dr. Gordon's hypothesis. Who knows the cause of vegetable metamorphosis, the limits of the three great kingdoms, the source of the simplest form of life, the fact that so-called inanimate nature is really inan

A THRILLING EXPERIENCE

Dr. E. P. Hooker of Winter Park, Fla., and two of his children were passengers on the illfated City of Savannah, which was wrecked in one of the recent severe gales, and in a letter to a friend at the North he describes their sensations during the awful scene. While the loss of one's personal effects dwindles into insignificance at such times, it is of more consequence in Dr. Hooker's case on account of the failure of the Orlando Bank in which his year's salary was deposited, that event occurring shortly before the shipwreck. He writes:

The papers have told you all about the ship-wreck in general, but no description can give the reality. After all, everything came along in its own time and we met it patiently and cheerfully, moment by moment, and so came through courageously and safely. Our storm began Sunday. The water was in the state-room and the social hall below Sunday night. We were taken up into the upper social hall and Monday were led to our last refuge in the forecastle.

The Congregationalist

We had a prayer meeting there and told each other how matters seemed to us. We knew any minute a sea might strike us that would swing us off into deep water and to inevitable death. One of our most creditable and strongest things was the absence of fear. We watched the sea and the clouds from the forecastle and knew our danger perfectly, but fear seems to have been utterly taken away. As soon as possible the women and children were sent to an island for safety a few miles away. The City of Birmingham caught sight of our signals of distress, and we were taken on board and carried to Savannah. We were quartered at the De Soto hotel, at the expense of the two captains, until the women and children reached Savannah in a tug that was sent for them; then we left for home. It is an experience that is worth having. All our baggage was lost but the clothes we wore, which were "seedy" enough.

All the town of Winter Park were at the station to meet us on Saturday night. I never saw such human sympathy away from home friends. Last night was our weekly prayer meeting and the whole people were tender—everything moved about the peril and deliverance. I am glad to have seen human nature at such advantage and to have looked death in the face and seen so many others do the same without alarm. I cannot doubt but that there was a power in the forecastle greater than that of the tempest. Humanly speaking we were lost, but, with united and believing prayer, we were saved.

FREE PEWS AGAIN.

While on a visit to Chicago this summer I attended, in company with some friends, service at one of the largest and most widely known churches in the city (not Congregational). We were met in the entry by an usher who politely told us that we would find good seats in the gallery but he could not give us seats on the floor until after the opening of service and the pew holders were seated. I know not why, but the words of the usher, though most kindly spoken, aroused in my soul a feeling of disgust and cured me of my last lingering bit of respect for the whole miserable pew rental system. It was my first experience with it for a long time and I hope it may be my last. I then and there made a vow that I would never be the pastor of a church that countenanced the private ownership of pews. It seemed to us that the least that church might have done was to open the whole of its house to the public during the progress of the fair when so many strangers are in the city. I hope the Congregationalist will continue to wage a determined warfare against the obnoxious rental system.

To cure nervousness your nerves must be fed by pure blood. Hood's Sarsaparilla makes pure blood. Take it now.

Marriages.

(The charge for marriage notices is twenty-five cents.)

(The charge for marriage notices is twenty-nee cents.)

EWING-PORTER-Sept. 2, by Rev. E. C. Ewing, assisted by Rev. G. W. Porter, Rev. George H. Ewing and Sadie H. Porter.

LABAREE-SCHAUFFLER-In Cleveland, O., Sept. 13, by Rev. H. A. Schauffler, D. D., assisted by Rev. Benjamin babaree, D. D., Rev. Benjamin Woods Labaree and Mary Aller Schauffler, who are about to start for REGAL-CADY-In Chicago, Sept. 8, by Prof. A. H. Fenrson of Carleton College, Francis E. Regal of Springfield, Mass., and Elizabeth P. Cady of Council Grove, Kan.

Deaths.

(The charge for notices of deaths is twenty-freeents. Ench dditional line ten cents, counting eight words to a line. The oney should be sent with the notice.)

BENNETT-In Crete, Neb., Aug. 31, Bessie Maria, daughter of Rev. W. P. Bennett, aged 18 yrs.

DEWEY—In Genesee, Wis., Sept. 8, Anna T. Dewey, aged 87 yrs. She was for twenty-two years matron as the Beloit College Boarding Club and exerted a remarkable influence for good over the hundreds of sisdents who at one time or another were under her care. MURPHY—In Portland, Me., Sept. 2, Hattie E. Henley, wife of Rev. W. J. Murphy of Woburn, Mass., aged 8 yrs., 4 mos., 7 dys.

THWING-In Canton, China, June 18, Susan Mason (Waite) Thwing, widow of Rev. Edward P. Thwing, M. D.

W. IRVING HUNT, PH. D.

W. IRVING HUNT, PR.D.

Mr. W. I. Hunt, son of Rev. W. I. Hunt, died in Columbus, Mich., Aug. 25, in the twenty-inity year of his age. He was graduated at Yale in 1886, with the scholarship of second in his class of 138. He pursued three years of poatgraduate study, one of which was spent in Greece. Three years he was tutor of Greek in Yale and gave high promise of success as a teacher and a scholar, but in July, 1882, he was setzed by lung troubles, which compelled him to abandon his position in New Haven. He devoted the next year to conscientious efforts to receive his health, in which he seemed to He had deedined the offer of an honorable position in another New England college, but accepted the appoinment of assistant professor of Latin in the University of California and looked forward with pleasure and condence to assuming the duties of that position this astumm. But on the night of Aug. 16 he suffered a severe hemorrhage, which was followed by a second three days later, and he died on the twenty-fifth.

Among his last works was the assurance that never, in the darkest hour, had he doubted God's goodnay. Among his last works was the assurance that never, in the darkest hour, had he doubted God's goodnay cacholars of the county was not classical learning in America."



Mrs. Abbie M. Davis

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"I had a severe attack of the grip and after the sickness I had a bad cough. I could not sleep and my flesh fell away. Finally I decided to try Hood's Sarsaparilla and Hood's Pills, and they did me more good than all the other medicine I took. I always praise Hood's Sarsaparilla and Hood's Pills, because

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Hood's Pills are carefully prepared and re made of the best ingredients. Try a box.



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In connection with our Wood Mantel Depart ment we are doing a very large business in

Interior Cabinet work, Paneled and Posted Ceilings, Built-in China Closets, Carved Chimneypieces, etc.

For the next four weeks we shall be pleased to name specially reduced figures on all ordered cabinet work. We employ a large force of skilled workmen, and can undertake any order without

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THE BUSINESS OUTLOOK.

The business community believes that a majority of the United States Senate is in favor of repealing the purchasing clause of the Sherman law. Yet the Senate is so encumbered with a parasitical growth of customs and courtesies that there is today a serions doubt whether, in the face of strenuous opposition from the minority, the majority will be able to give effect to its views and bring the important question to a vote within a reasonable time. The farce of a debate on this question is disgusting to the community and the repeated postponements of decisive action have begun to alarm our merchants and bankers. The stock market, quick to indicate impending danger, has lost its buoyant tone and has begun to show symptoms of positive weakness. The revival in business circles has received a severe check.

The money markets have nearly resumed their normal conditions. There is not a word said about a premium on currency. Funds can be had "on call" in good abundance and in New York at quite low rates. Moneylcan he had on time at stiff rates, but in no abundance. The New York banks show by their statement of the 16th inst. that their reserve is full \$10,000,000 above the required twentyfive per cent. The contraction of loans is still in progress, but a new movement, and one of most encouragement, is the increase in denosits shown in this latest statement. For months the banks have been losing deposits, and that is a sign of decaying confidence or diminishing business; but a resumption of deposits is a sign of the healthiest kind.

During the week the Amoskeag Manufacturing Co. has made a huge sale at auction of an accumulated stock of goods. It goes without saying that the prices realized were very low and the corporation must have suffered quite a loss on the sale. Yet the bidding for the goods was spirited and developed a large number of would-be buyers at the low prices. One result of the sale may be to stimulate a movement in that line of trade.

The Reading and Northern Pacific Railroad Companies have been in the hands of receivers for some time now. New England Investments were somewhat affected by the bankruptcy of the latter, but not till the past week has any property with distinctively New England management been obliged to succumb to the terrible pressure of these hard times. The Cleveland & Canton is but a small road, lying wholly in Ohio. It has been owned and managed by New England people though, and the necessity of putting it in the hands of a receiver brings home to this section the possibility of further losses on investments in Western railroad properties before the tide fairly turns. The Cleveland & Canton is said to have had a floating debt that caused trouble, its earnings had of late shrunk something like forty per cent., and in the death of William J. Rotch the company had lost its chief backer. It is to be feared that other and greater corporations are suffering from floating debts and poor earnings. All the current publications of railroad accounts show a general tendency of corporations to rely upon short time indebtedness for their working capital. It is to be hoped that improvement will set in soon enough to prevent calamity overtaking any of these five to ten thousand mile systems, the capital of which is so enormous and so widely scattered.

For Headache and Nervousness Use Horsford's Acid Phosphate.

Dr. J. S. Whitaker, Millville, N. J., says: "It has been thoroughly tested, and especially in certain forms of dyspepsia, headache, nervous affections, and restoring the waste to the nervous and muscular system especially caused by overwork."

Financial.

WATERED STOCKS ARE POOR INVESTMENTS.

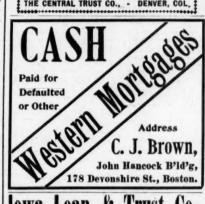
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experience. Write for particular,
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\$105,000 of such mortgages being deposited for the security of each series of \$100,000 bonds.

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Rates 50c. to 75c. per day.
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Opposite Grace Church, NEW YORK.

The most centrally located hotel in the city, conducted on the European plan, at moderate prices. Recently enlarged by a new and handsome addition that doubles its former capacity. The new DINING ROOM is one of the fluest specimens of Colonial Decoration in this country.

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A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fire-places, sun-parior and promonade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and all remedial agents. New Turkish and Russian baths. Send for illustrated circular.

Railroads and Excursions.

WINSHIP'S WORLD'S FAIR EXCURSIONS.

September and October Dates Arranged.

To see the World's Fair comfortably, especially in these times, when trains are crowded, one must shun the lunch basket and the station eating house. Several things are eminently desirable—a first-class enterance to the bull train to and fractions of the bull train to and fractions of a train that leaves you near the bottle; first-class dining cas service all the way from Boston to Chicago and return and transfers in Chicago. All can be had at a very low price.

Take the Winship Special World's Fair Fxcursion, via Fitchburg and West Shore roads—with a day at Miagara Falis—as arranged with Raymond & Whitcomb, the greatest of excursionists.

Ten days of the best of everything.

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ALL TRAVELING EXPENSES INCLUDED.

THE WORLD'S

dest Exposition the world has ever seen

The grandest Exposition the world has ever seen is in progress at Chicago. Whitecomb Grand Hotel (Usear & Barren, Manuger), at which our parties sojourn, is a permanent brick structure of the best class, only four stories in hight, splendidly arranged, provided with every luxurious appointment of the best modern hotels, and eigenthy furnished. Its situation, in a (vabionable residence section of the city, near the Exposition grounds and exposed to the lake breezes, is unexceiled. Passengers are landed at a station only a single block distant, and an entrance to the Exposition grounds is directly opposite the hotel, while others are near at hand. All water used for dribking asset cocking purposes is distilled and absolutely supplied.

Daily special trains from the East, made up wholly of elegant vestibuled Pullman palace sleeping cars with dining cars, run through to the hotel without change while many parties for the coming months were long since filled, the following dates are still open to the public, early registration, however, bring in all cases advisable.

September 22, 23, 26 27 and 30. Ortober 4, 13, 14 and 17.

Autumn Tours to the Parific Coast: Two parties will leave Boston October Is, one going by the Sants Fe Route, the other ria Colorado. Our Annual Winter Trips to Culifornia, once a mouth or often r, begin November 16.

Send for descriptive circular, mentioning whether Exposition, Autumn or Winter book is desired.

RAYMOND & WHITCOMB, 296 Washington Street (opp. School Street), Boston.





To the Richest Agricultural Sections of the

WEST

BIOGRAPHICAL.

REV. ISAAC J. GARDNER.

The sickness and death of Mr. Gardner, pastor of the church at Silver Creek, Neb., awakened the deepest and tenderest interest in the whole community. He was a great sufferer and everything possible was done to alleviate the suffering. All denominations and all classes in the community were ready to minister in every way. The parsonage was next to the church and for five weeks no meeting of any kind was held; people who passed along the sidewalk on that side of the street turned off into the road to avoid making any disturbing noise, and for three Sundays the Methodist people gave up ringing their bell for service lest the sound should disturb him. He died peacefully, Sept. 12. He was the son of Rev. N. E. Gardner, pastor of the church at Lusk, Wy., and was ordained in 1889, coming from the United Brethren.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

NOSTON MINISTERS' MEETING, Pilgrim Hall, Sept. 25, 10 A.M. Subject, The Physical Sins of Ministers. Speaker, L. D. Packard, M. B.

BOSTON EVANGELICAL ALLIANCE (extra meeting), Bromfield Street Church, Sept. 23, 12 o'c.ock. Address by Rev. B. Fay Mills on the Message of Today.

ESSEX NORTH BRANCH, W. B. M., semi-annual meeting. Ipswich, Sept. 28, 10 a. M.

NORFOLK CONFÉRENCE, Whitman, Sept. 26, 9.30 A.M. THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

REV. F. F. EMERSON, late of Newport, R. I., having returned to New England after a six months' absence in the West, may be addressed at the Congregational House for temporary or permanent pulpit engagements.

THE Congregational church of Lebanon, N. H., will celebrate the 125th anniversary of its organization Sept. 24-30. Commemorative services will be held Sunday unring and at the Sunday school hour. In the evening there will be a mass meeting of all the churches of the community in congratulatory services. Wednesday, the anniversary day, historic and other addresses will tors. A collation will follow. In the evening other speakers, will be President Tucker. The closing service will be held Friday evening. Invitation is extended to all absent members and to those formerly connected with the church to be present and participate in the exercises. Entertainment will be gladly provided for those who will notify Mrs. A. L. Worthen as soon as convenient.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—
Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building,
Boston. Address applications to Rev. A. H. Quint,
D. D., Congregational Library, I Somerset St., Boston.
CHERCHES are assisted to secure candidates, supplies,
or evangelists by the Evangelistic Association of New
Address J. E. GRAY, 7 Tremont Place, Boston, Mass.

AUTUMNAL STATE MEETINGS.

Any additions or corrections should be sent in as soon

| Portland. | | Sept. 26. |
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| | | Sept. 26. |
| Salem. | | Sept. 28. |
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| San Francisco. | 4 | Oct. 3. |
| Denver. | | Oct. 3. |
| Mayville, | | Oct. 3. |
| Missoula, | | Oct. 10. |
| Beatrice, | | Oct. 16. |
| Seattle, | | Oct. 17. |
| | Chaudier, San Francisco, Denver, Mayville, Missoula, Beatrice, | Eau Claire, Salem, Chandler, San Francisco, Denver, Mayville, Missoula, Beatrice, |

BENEVOLENT SOCIETIES.

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A LETTER ought always to be the genuine and natural flower of one's disposition proper both to the writer and the seasonand none of your turnip japonicas cut laboriously out of a cheap and flabby material. Then when you have sealed it up it comes out fresh and fragrant .- James Russell Lowell.

Inspiration: A special energy of the Spirit of God upon the mind and heart of selected and prepared human agents, which does not obstruct or impair their native and normal activities nor miraculously enlarge the boundaries of their knowledge, except where essential to the inspiring purpose; but stimulates and assists them to the clear discernment and faithful utterance of truth and fact, and when necessary brings within their range truth or fact which could not otherwise have been known. By such direction and aid, through spoken or written words, in combination with any divinely ordered circumstances with which they may be historically interwoven, the result contemplated in the purpose of God is realized in a progressive revelation of His wisdom, righteousness and grace for the instruction and moral elevation of men. The revelation so produced is permanent and in-fallible for all matters of faith and practice, except so far as any given revelation may be manifestly partial, provisional and limited in its time and conditions, or may be afterward modified or superseded by a higher and fuller revelation, adapted to an advanced period in the redemptive process to which all revelation relates as its final end and glorious consummation .- Prof. John De Witt, D. D.

FANCIFUL EXEGESIS.

We like to see what kind of a sermon a minister can make out of the Gospels before we accept his exegesis of the book of Revehave reached the correct interpretation of the fifth trumpet or the third vial, or the white horse, do not by their interpretations of comparatively plain passages always show that they have so much common sense, profound thought or spiritual insight as to warrant our following them implicitly through the mazes of the Apocalypse.—The Watchman Watchman.

Abraham Lincoln was a typical Puritan. He fought for a moral idea-liberty. That war has made America what she is today. But she will not rest content until she secures a sober community. She will yet show that the Anglo-Saxon race is not necessarily a drunken nation .- R bert F. Horton.

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EDUCATION.

The appointment of Rev. H. L. Bates of Eugene, Ore., to the principalship of Tualatin Academy, the preparatory department of the Pacific University, is warmly commended.

Dartmouth follows the course pursued of late at Cornell, and to some extent at Amherst, and will invite the following wellknown divines to preach to the students during the coming year, in addition to President Tucker and ex-President Bartlett: Drs. A. McKenzie, G. A. Gordon and A. Little, Professors Francis Brown, George Harris and J. W. Churchill. The new athletic grounds are nearly complete and the water works are well under way.

— The new and commodious assembly hall of the North Wisconsin Academy at Ashland was so nearly finished as to permit its use at the opening of the term, Sept. 13. A dormitory cottage is also being completed. Among the applicants this second year is an Indian boy and a young Syrian whose parents are temporarily sojourning in this country. A recent inmate of a Roman Catholic monastery is also a student in the school, having the gospel ministry in view.

Ward Academy, so named in memory of Rev. Joseph Ward, D. D., was dedicated Sept. 10, with a sermon by Supt. W. H. Thrall, a memorial address, Joseph Ward and Education, by Supt. W. B. D. Gray, and the dedicatory prayer and delivery of keys to the principal by Mrs. Joseph Ward. Charles Mix County, in which the academy is located, lies off from all lines of railroad and has no graded or high school within its border. It was born of necessity and will have the favor and support of the citizens of that and surrounding counties, and will become a feeder for Yankton College.

The new Armour Institute in Chicago opened last Thursday with about 700 students. But as provision had been made only for 600 students the teaching force will be at once increased. Instruction is to be given in mechanical engineering, electricity and electrical engineering, mining engineering and metallurgy, domestic arts, library science, kindergarten science and in the ordinary English studies. Mr. Armour aims to put the means for obtaining a first-rate practical education within the reach of the poorest person in the city. At the same time it is not his purpose to make tuition absolutely free, but so to consider personal needs as to prevent any one from being deprived of the advantages of the institute. That it has a great future no one can doubt. The provision for its support has been generous and will be made to meet the demands.

THE LOAFING MINISTER.

The ministerial folly of today is the vain The ministerial folly of today is the vain imagination that the usefulness of a minister of God is to be measured by the number of societies and missions he has on hand, and the number of evenings he spends in the schoolroom or the church, so that the present day pastor is very much like the busy stockbroker or company director. He lives in a whirl of engagements and excitement, and has hardly time to say, "How d'ye do?" when you meet him in the street. An unmistakable sign of this is the fact that fraternal intercourse among ministers is An unmistakable sign of this is the fact that fraternal intercourse among ministers is practically unknown in many districts. They actually have not leisure for the fine social intercourse that, in a past generation, knit the brethren together in the gracious bonds of brotherly sympathy and love. Emphatically, what the minister of today is needing is a little more time and disposition for what one may term intellectual and religious loafing. The Sunday sermons and the brotherhood of the churches would alike benefit by it.—The Christian World.

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AN OUTSPOKEN ROMAN CATHOLIC.

The paper of M. T. Elder, Esq., of New Orin the Catholic Congress of Chicago, failed to receive the attention which it deserved. As the reading of it went on probably a third of those present at first left the Evidently its statements were not altogether what the majority cared to hear. What these statements were the following extract from it will show:

from it will show:

My contention is that we have no hold upon the agricultural masses and that this fact accounts for many of our deficiencies. Why is it that the greatest men of our nation are non-Catholic? It is because the vast majority of these great men are from sturdy rural stock and the rural stock of the United States are solidly, stanchly Protestant. Let us not whine about prejudice and intolerance, anti-popery and secret societies. Let us tell the truth to ourselves. Our inferior position, and it certainly is inferior, is owing almost wholly to ourselves. The great men of this nation have been, are and will continue to be, Protestant. I speak The great men of this nation have been, are and will continue to be, Protestant. I speak not of wealth, but of brain, of energy, of action, of heart. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, teachers of our land have been Protestant. What surprises me is the way we have of culogizing ourselves—of talking buncombe and spread eagle and of giving taffy all round. I am sorry to say that I cannot well join in this enlivening pastime. When I see how largely Catholicity is represented among our hoodlum element I feel in no spread eagle mood. When I note how few Catholics are engaged honestly in tilling the honest soil mood. When I note how few Catholics are engaged honestly in tilling the honest soil and how many Catholics are engaged in the liquor traffic I cannot talk buncombe to anyliquor traffic I cannot talk buncombe to any-body. When I observe the increasing power and ascendency of the Jews, when I see the superior vigor, originality and opportune-ness of Protestant lay charity over similar attempts on our part, and when I observe the immense success and influence of secret societies, even here in this most Catholic city of the Union, I have no heart for taffy giving. When I reflect that out of the 70,-600,000 of this nation we number only 9,000, 000 and that out of that 9,000,000 so large a 000 and that out of that 9,000,000 so large a proportion is made up of poor factory hands, poor mill and shop and mine and railroad employés, poor government clerks, I still fail to find material for buncombe or spread eagle or taffy giving.

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One thing more remains. Let us bring the flag into every American home. Let no man's sitting-room, however humble, lack this decoration. Some of you were with me at Nashville as we were building intrenchents against Hood through the inclosure of a very elegant mansion surrounded by of a very elegant mansion surrounded by very spacious and well-adorned grounds. The proprietor of the house moving out his furniture, as his house was directly in the line, I happened in his library when he was taking the books out of the cases, and he opened the lower drawer of his bookcase and pulled out a handsome bunting garrison flag. Said he to me, "Colonel, have you got a garrison flag?" I said, "No; I haven't had much occasion for one." "Well," said he, "take this: and I want to say to you, sir. very spacious and well-adorned grounds had much occasion for one." "Well," said he, "take this; and I want to say to you, sir, that I have never been without a flag in my house." That was Judge John Trimble, and I have kept that flag until this hour. I bring its lesson to you today, and give you the thought he had that every American citizen ought to have a flag in his house—in it or over it. Talk to the children about it. Tell them of these riddled banners, with the staff shot away in battle. Tell them of the dead that lay under its folds. Tell the stories of its glory from the time of the revolution until this hour. Make them love it. Then we may confidently leave in their care Then we may confidently leave in their care the institutions that it typifies and the Constitution for which it stands.

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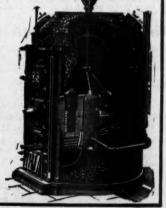
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